

THE NEW-CHURCH REVIEW

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The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite and Mr. B. A. Whittemore; with the Rev. James Reed in an advisory capacity.

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[No. 1

"OUR LORD COMETH."

A MESSAGE TO SOCIETIES AND ASSOCIATIONS OF THE
NEW CHURCH.

BY THE REV. JULIAN K. SMYTH,
PRESIDENT OF THE GENERAL CONVENTION OF THE NEW
JERUSALEM IN THE UNITED STATES OF AMERICA.

IF I were to designate by a single word the message that I wish to deliver to you at this time, it would be "*Maranatha!*" The word has a strange sound, for it is Aramaic—the language commonly used in Palestine in the Lord's day. In that form it means but little to one not familiar with it, or with its history. But there was a time when it expressed the dearest hopes that beat within the breasts of a devoted group of men to whom the world owes much. There was a time when, instead of our conventional and colorless mode of greeting—"How do you do?"—it was accepted as the fittest and the tenderest salutation between Christian believers. For *Maranatha* means "Our Lord cometh." In this faith and expectation the early Christians hailed each other day by day. They grasped each other by the hand as we do. They looked into each other's eyes as we may. But instead of simply saying, "How are you?" they said, "*Maranatha!*" Faith spoke to faith. Deep called to deep. All that they hoped for most; all that made them spiritually expectant and bound them to each other in the sacred brotherhood of the new life; was contained in that one word which ex-

pressed for them their holiest wish and their greatest expectation.

It is somewhat difficult to state exactly what the early Christians believed about this promised coming of the Lord. Sometimes it seems as if they looked for the skies to open and for the Son of Man to immediately appear. Sometimes they seemed to think of it more spiritually and looked for their Divine Master to gain His promised dominion through the acceptance by their fellow men of His truth and love. One thing, however, is clear: *they always were expectant*; their look was always forward; and the high character of their anticipation, which kept them spiritually alert, was expressed by this word of greeting with which they hailed each other: "*Maranatha*," "Our Lord cometh."

It is good to stop for a moment and think how completely this expectation possessed them. As another has presented it, they felt that every day brought them a little closer to the time of its fulfilment. They never thought of it as being in the least doubtful. Their risen and ascended Lord had said that He would come again—that was enough. He would come. *Maranatha*. Living in such faith, every experience bore for them some relation to the great event. Whatever the experience was, they felt that it ought to mean to them the nearer presence of the Lord. To quote the words of an apostle: "Now is our salvation nearer than when we first believed." It was a wonderful way in which to live!

And we? Can we think of the Lord's second coming in this living way? *His second coming!* As I repeat this phrase I realize that the very terms and the subject itself have, until recently, come to be associated almost hopelessly with theological discussions; with prognostications that have failed as often as they have been made; with preparations the futility of which would have seemed ludicrous had not the disappointment been so keen and mortifying.

The second coming of the Lord! The Second Adventist can still work himself up to a high pitch of excitement as

he pictures his Lord's spectacular and triumphant return to the world which rejected and crucified Him. He shouts his belief that all our modern catastrophes—terrible disasters at sea and on land, earthquakes, pestilences, nation rising against nation and Kingdom against Kingdom—that all these are as so many fingers pointing unerringly to the nearness of the day when the Son of Man will visibly appear riding on the clouds of our sky, His faithful ones caught up in the air while the earth with all its wickedness and its unbelievers is cleansed with fire and made fit for the promised reign of the Lord and His saints. The Second Adventist, I say, with his ruthless doctrine of the destruction of the wicked, who are to be burned up as so much chaff in the great conflagration that is to signalize the return of the Son of Man, is all alive with this great theme. It is no dead issue with him. The promised "day of the Lord" is at hand, as event after event in these times of violent overturning and destruction seem to him to testify; and he is doing his best to warn his fellow men of the cataclysm that seems already upon them.

For most men, however, the subject has been one of diminishing interest, and they have relegated it to the limbo of theological disputations from which they expect nothing of any real consequence to arise.

This last attitude of utter unconcern may be fully as unreasonable as the other. Our Lord, be it remembered, directed one of His most trenchant parables against spiritual over-confidence and unpreparedness, drawing the picture of a man in charge of his master's household, who, on the assumption that he had nothing to fear from his master's return, lived in reckless disregard of his high responsibilities. For he kept saying to himself: "My Lord delayeth his coming." So many days had passed without his return; so many times he had not appeared when preparation had been made, why should he be looked for now? The man was never heard to say *Maranatha*.

My Christian brethren, the New Church stands alone as a Church in declaring that *the Lord is come!* We do not

say, "Look out for Him!" as if His coming were something to be feared. We do not cry, "Lo, here!" or "Lo, there!" as if His advent must in some way be spectacular and visualized. But we do say—and we say it confidently, and should say it rejoicingly—*Maranatha!* "The Lord cometh!" And we mean by this that these are the days in which the Lord is fulfilling His promises to reveal Himself anew—"not," as He Himself avowed, "with outward observation," but by ways that are not noticed for the time being, but equally certain and more vital because they are so secret. A new age is dawning. The means for a truer understanding and acceptance of Christ's Divine supremacy in the minds and hearts of men have been provided. Silently, without any outward commotion, the Holy Word—that Word of whose inspired books Christ said: "They testify of Me"—has been opened, really opened, so that "beginning at Moses, and in all the Prophets, and in the Psalms," ay, and in the Gospels and in the Book of Revelation, he who runs may read with a new thrill of wonder and of joy the spiritual meaning which they contain, and which shines within them as the sun shines within its tabernacle of clouds. This is the most momentous event that has taken place since the days when the Word was made flesh and dwelt among us. For now, through this opened Word, a new and intenser influx of the Divine wisdom and love becomes not only possible but operative. Now is given the indubitable and at the same time amazing proof of the supreme Divinity of the Lord Jesus; for no one can really see this Bible within the Bible and recognize that it is indeed "the Lamb's Book of Life" and not know in his heart and beyond the peradventure of a doubt that the Lord is the Redeemer and Saviour of the world, having all power, as He Himself declared, in heaven and on earth.

For more than a century the New Church has been trying to get the Christian world to hear once more this cry of *Maranatha!* which it has raised, and to see for itself that the Scriptures have been opened and that by this sacred, wonderful way He is revealing Himself anew. Apparently

this cry has not been heeded. But can we really tell? Certainly some hidden but mighty power has been mysteriously at work, bringing about changes in the religious world that can only be called revolutionary. Men are beginning to realize this. They are asking what it means, what has done it. For who cannot see, who cannot feel, that a freer state of spiritual thinking has come? Church teachers, who, a few years ago, would have died rather than own it, are themselves declaring that the theology of Augustine, of Calvin, of Jonathan Edwards, has had its day, and men are released from the indurating and blighting effects of such terrible dogmas as salvation by faith alone, the predestination of an elected few, and the damnation of unbaptized infants. The spirit of sectarianism among those who claim the name of Christ is today recognized as a reproach and even a curse. The good gentile, whatever his race or creed, is no longer consigned to perdition. There is, as nearly every man and woman now believes, a spiritual awakening. The long and dreary winter of our theological discontent is coming to its end, and its end is being proclaimed with every evidence of relief and satisfaction. A spirit of religious tolerance and charity is being felt like the first warm breath of the coming of the spring, and it is quickening men with new thoughts, new aspirations, and is calling into being new efforts for the betterment of humanity on every plane and in every province of man's life.

And the wonderful part of it is that all this is taking place in the very time when man's life is so beclouded. He is so perplexed as to his religious beliefs; for he finds the doctrines of the Churches not clear and fixed, but obscure and in a state of flux. Even his social and political creeds are being brought to judgment and seem by no means sure. And then there is this terrible, this relentless, this ever-spreading war. Bursting upon the world with such suddenness, such fury, such magnitude, it seemed at first as if it might be the veritable crack of doom. How wonderful and how significant it is that now you everywhere meet with the rising sentiment that the end of an old order of things

is come, and the dawn of a new and more truly Christian age is certainly begun. *Maranatha!*

And now I would bring all this to a practical conclusion.

Our Lord once asked this question: "When the Son of Man cometh, shall He find faith on the earth?" Faith—faith in His second coming—is it too much for Him to expect this of us? Let us get the force of this by making it a personal question.

1. And first I would urge that when our Lord asks for "faith" He asks for faith in *Him*. Not faith in a truth, but faith in the Lord as that truth. Well has it been said: The principle which makes the Lord and man to be one power—that is faith. The man who is so open Christward that Christ the Lord is able to pour His strength out through him upon the tasks of life has faith, a living faith. The man who is so closed Christward that nothing but his own supposed strength gets utterance upon the tasks of life, has not faith and is weak because of his unbelief. That is really the sum of the whole matter. We use this term "faith" as if it had only to do with one's acceptance of certain doctrines of religion. But surely we should not be satisfied with any such incomplete idea as this. When the teachings of our Church say to me: "Faith does not become faith with a man *unless it becomes spiritual*," I know, or ought to know, that they are urging upon me something more vital than an intellectual belief. For this word "spiritual" stands for something that is intensely alive, something that has to do with the hidden springs of feeling and of action, not less than of thinking. When these same teachings declare further that "faith enters *into* a man and becomes his when he wills and loves that which he knows and perceives; otherwise it is *without* him," I feel sure that they would have me know the difference between a faith which, like a sentinel or a monitor, stands without—in my memory—and gives its orders or its counsels, and faith which is the result of a life-to-life relation with Jesus Christ my Lord. In the one case I may be heard crying "Lord! Lord!" but in spite of my protestations be found wanting

in doing His will: in the other I become conscious of a power that establishes my goings because I have voluntarily opened my soul to it.

Is not the principle simple? And yet it is radical, too. When man believes and loves the Lord with all his soul, his nature so opens itself to be filled with the Lord's spirit that, to quote the words of another, "the Lord and he make a new unity, different at once from pure divinity and from pure earthly humanity; the new unit of man inspired by the Lord."

And this is faith; a living faith. This is the faith that can do wonders. This is the faith that saves. Well might our Lord couple this question to His teaching about His second advent: "When the Son of Man cometh, shall He find faith?" Without this mind-to-mind, soul-to-soul relation with Him, how can He bestow the priceless gifts which should accompany His coming: His joy, His peace, His power?

2. There is one further element about which I should like to say a closing word: the element of *expectancy*. Along with the certainty that the Lord is fulfilling His promise to give Himself anew to the world there should be a certain elation of spirit that this is indeed taking place and that we are privileged to recognize it and have our part in it. Oh, that once again, as in the olden days, only with better understanding, this spirit of expectancy might cheer and strengthen us all! Would that it might make and keep the Church alert, hopeful, uncomplaining, thoroughly happy! It is such a wonderful thing that is taking place! It makes everything seem so different if we really believe in it and catch the spirit of it!

And then we want to let this truth of which we have been thinking make its appeal to us individually. The coming of the Son of Man through His opened Word to the soul of the believer! Shall any of us be indifferent, unresponsive to this? Are we any of us in sheer spiritual denseness saying within ourselves: "My Lord delayeth His coming"? Might we not with much better reason say:

"Lo, He is at the door! I hear His knock; I know His voice; He is nearer than I thought. I will rise up and open the door. Although I know I am not worthy that He should come under my roof, I also know that if I open the door He will come in and sup with me and I with Him."

The great expectation! In our heart of hearts what are we hoping for? What are we looking for most of all? Is it some trifling thing that will yield but a few hours' joy? Is it some material possession, which, however fine we may think it to be can never be a real part of us, for we must turn away from it and leave it in the end? Is it the gratification of some worldly ambition which, at the very best can last for but a few years? Might we not hope, and would not an inward assurance be given us that our soul was alive, if with some fair degree of truth and sincerity we could say: "*Maranatha!* Our Lord is come. Through faith, through love, through obedience I am hoping for a deeper, more pervading mastery of Jesus Christ"? Remember these closing words of the Bible: "He who testifieth these things saith, 'Surely I come quickly: Amen.' Even so, come, Lord Jesus."

JULIAN K. SMYTH.

THE SECOND COMING OF THE LORD.

BY THE REV. JAMES REED.

WHEN our Lord was visibly present in the world He addressed His disciples, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew xxv, 31). This is only one of many passages in which He distinctly foretold that He would come again. So strongly was this promise impressed on His disciples that after His resurrection and ascension it seemed to be never absent from their thoughts, and they were always looking for its immediate fulfilment. The language which He had used in connection with the event was indeed such as might naturally create in them the belief that it would soon take place. He said, for example, "This generation shall not pass, till all these things be fulfilled." So, too, we are told in the book of Acts regarding His ascension, that, "while they beheld, He was taken up, and a cloud received Him out of their sight," and the assurance was given them, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

But, as we all know, they waited and watched in vain. And not only they, the original apostles, but their successors, year after year, and century after century. Not even yet has the promise been kept, according to the general belief of mankind. At least it has not been kept in the expected manner. There has been no visible appearance of the Son of man riding on the clouds of our earthly sky. Hence many are still looking for Him, and wondering why He does not appear. We cannot but think it strange that such is the case, for nothing could be more positive than

the assurances which He gave. Moreover we know that the prophecies of His first advent all came to pass as they were foretold: have we not a right to believe that the same will be true of His second advent?

Unquestionably we are fully justified in so doing. There is no reason to doubt that the predictions of the New Testament are in all respects true, like those of the Old. But how is it with men's understanding of them? How was it with the Jews in the days preceding the Christian Era, when they read the sayings of Isaiah and of other prophets? Were they able to tell with absolute precision just when and how the Messiah's kingdom would be established? Far from it. They knew that sooner or later He would be born on the earth, and the blessings of His presence would be experienced. But that was all. Not till after He had actually lived His life among men, not till He had done His mighty works and taught His lessons of eternal wisdom, not till He had been condemned and crucified and had risen again, did they begin to comprehend His mission to them or the relation which they bore Him. They interpreted the prophecies in a strictly literal way. They supposed that He came to restore the glory of David and Solomon, and to build up among them a great earthly empire. They were slow to learn that His kingdom was not of this world, and that the chief blessings which He sought to bestow were not temporal, but spiritual. No small time was required to dispel Jewish narrowness and prejudices; and the first disciples were but gradually convinced that the message which He brought was intended for all mankind. In short, they were able to perceive the true meaning of what had been so long foretold, only by the light of its own fulfilment. They saw Jesus and heard Him speak, and knew that it was He "of whom Moses in the law, and the Prophets, did write."

So was it at the Lord's first coming. Why should the case be different, when He should come again? He came first in a manner quite contrary to that which was anticipated. Why should not the same thing be expected at His

later advent? Is there any reason for thinking that the one occurrence would conform more closely to the literal words of Scripture than the other? Does it seem more improbable that the Gospels spoke figuratively when they declared that He would come in the clouds of heaven, than that Isaiah so spake when he said that the Messiah would sit on David's throne, to order and to establish it from thenceforth and forever? Nay, verily; the prophetic style is the same in both Testaments. It finds expression in language which is veiled, and not intended to lay bare with perfect order and detail the events of which it treats, but only to show them revealed in such a way that when they come to pass they shall be recognized. There is no doubt in our minds that our Lord really lived on earth nearly two thousand years ago, though it took men a long time to find it out. Even so His second coming will be made known indisputably, though it will dawn but slowly on the world's consciousness. Judging from analogy, we have no reason to look for sudden or startling phenomena, like the darkening of the sun and moon or the falling of the stars. But the great event will be mostly unperceived, and will only gradually be brought to the general view. This at least we may reasonably accept as literal truth, that in such an hour as we think not the Son of man cometh. Not only the time, but also the manner of His coming have been hitherto, and still are for the most part, hidden from human knowledge.

Accordingly not a few who bear the name of Christians are even now watching for natural signs of the Saviour's appearance. They scan the starry heavens, and look to see Him in person borne visibly on the clouds. But is it not time to question whether He will ever come in that way, any more than He will come to build up Zion and Jerusalem, or to restore the Israelitish nation to its former power and greatness? We must look below the mere surface meaning, just as the apostles had to look, before they could truly interpret their Master's nature and mission. By the help of a broader vision made possible by actual occurrences,

we must gain a spiritual insight into the Divine ordering of events, and thus perceive their real significance. For such a glimpse as this into the very heart of things should past experience prepare us. Perhaps the momentous event has already occurred without men's being aware of it. This, as we have seen, is possible. Why hesitate to believe, as our doctrines teach, that it is an actual fact?

But if the Lord has come, and if, as we well know, he has not come in outward visible form, what is the manner of His coming? If He is not revealed to bodily sight, how is He revealed? By what token do we take cognizance of Him, with the distinct assurance that it is He? There is indeed but one way in which it can be done. Though we may not see Him with our eyes, though His voice may not sound in our ears, He may be brought into such contact and relations with us, that all uncertainty about His presence will be dispelled, like mists before the rising sun. Men will know Him, as they always knew Him, in and by His Word. They will have an inward living perception of what was declared at His first coming, namely, that He was the Word made flesh, or, what is the same, Divine truth clothing and revealing Divine love. A new and fuller meaning will be given to the opening verses of John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God." It will grow more and more evident that this wondrous teaching describes the inner and essential nature of Jesus Christ, as it is, and ever will be, understood by His true worshippers. Living as a Man among men, what was He as to His vital characteristics, but truth in which Divine love was embodied? Thus did He show His disciples plainly of the Father. Thus was He in a very real sense "God with us." "God became man, and man God, in one person." So does He, and will He always continue. And the earth, in the latter days, shall be full of the knowledge of Him, as the waters cover the sea.

That is to say, the hour is coming, and now is, when there will be a new outpouring of light from the Divine

Word. By means of it the Lord Himself will be more clearly and genuinely discerned, and this will be His second advent. He will be seen spiritually, not naturally. He will be made manifest as the truth itself, the very soul and essence of all that God reveals. He will fill the entire Scriptures with His presence. There is not a jot or tittle of the Law and the Prophets, but will testify of Him. Men shall know by actual experience of their value that the words which He spoke in the olden time and which have resounded through the ages were spirit and were life. Or, what is the same, they were imperishable; they are His everlasting Gospel; laid up in the Scriptures, He is speaking them now, as truly as when He first uttered them. The one thing needful is that we should listen to their inner voice, that the ears of our souls should be open to perceive the deeper contents which they are treasuring for all time.

What is a real coming of the Lord, if this is not? What is it really to see and know Him, but to have a true insight into His eternal Word? Is there indeed any other way of seeing and knowing Him? Mere outward contact with His person, if that were possible, would give us no genuine knowledge of His nature and character. It would not necessarily admit us to any intimate relationship. Such a relationship can exist only where there is interior perception of His essential qualities. At the time of His first advent few among those who heard Him speak and saw His mighty acts were deeply affected by His presence, or led to accept Him as their Saviour. That is to say, the mere fact of His being in the world did not cause any one to believe in Him, who was not spiritually ready. Thus the establishment of His visible church was a matter of slow growth, and dependent on spiritual conditions. In fact, His work was really spiritual even then. If men had fully understood it, they would have seen that it was far more apparent in the other world than it was in this. Angels greeted Him at His birth. "The devils believed and trembled." They said, "What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?" They

felt their deep-seated opposition and repugnance to Him, even as the angels felt His loving protection and care. So it was in the life beyond the present that He chiefly knew and judged them. Such was also the case, when He came the second time, the only difference being that He was not outwardly seen.

Yet, though not outwardly seen, the effects of His coming were manifest. That we are living at this day in a new age of the world, is a matter of common remark. That fresh influences are now at work among men, which were never before known, is a fact widely recognized. What they are, or whence they proceed, is hidden from general knowledge; but about the fact itself there can be no question. A new spirit is in the air; a distinct new impulse has been given to human affairs. The thoughts of mankind are alive with new desires, new hopes and new aspirations. The former things are passing away. All things are being made new. In a very palpable sense there is a new heaven and a new earth; that is to say, a new state of things in both worlds,—the world within and the world without, the world of mind and the world of matter. These consequences follow from the deeper unveilings of the Lord's Word, and from the fuller revelation of Himself made thereby possible. For, as was previously explained, the Lord and His Word are one, His Word is Divine truth itself, and to know His Divine truth is the only way of really knowing *Him*.

Thus is He declared to come in His glory, and all the holy angels with Him. The first time He came in weakness and humility. He came as "a man of sorrows and acquainted with grief." He came as one subject to all the ills that flesh is heir to, as one who must suffer natural trials and persecutions, and die an ignominious death, as one who must also face spiritual temptations and overcome them. All these and many like experiences were involved in His first advent. But at His second advent He would come in glory. He would come, not to repeat His original work of redemption—that would be unnecessary—but to make its

effects permanent. He would come to establish a definite and enduring relation between Himself and men on the basis of His eternal and ever-living truth. The power gained by His victories over the hells He would forever retain and exercise for human salvation. Hidden and illimitable riches brought to light in the infinite storehouse of the Divine Word would cause it to be an immeasurable source of wisdom. Such is the promise of the Son of man's coming, held out to future ages. Surely no coming could be more real and glorious, if we have a true idea of what genuine glory is. It is not the glory of earth, but of heaven. It is the brightness or splendor of Divine intelligence and wisdom,—the shining forth of what is good and true from Him who is good itself and truth itself. The Lord's glory, in which He comes, is the perfect expression of what He is as to His essential nature. It is the glory of His Omnipotence, acquired through conflicts, and held by Him as an everlasting possession, to be used in man's service. It is the very light of life, filling and illuminating the world. It was the final fruit of His warfare with the hosts of darkness. Without that warfare it could not have been achieved. But once achieved, it persisted; so that, when He came again, He came in glory, the infinite glory of His Divine Humanity, bringing all the blessings of His presence, and fulfilling all the prophecies of the New Jerusalem.

It is said that all the holy angels will come with Him, because such is the law of the Lord's spiritual government of men. In all His dealings with them His angels, that is to say, His messengers, those members of His human family who, having once lived on earth, are now living in heaven, joyfully co-operate. There is no exception to the rule, "He shall give his angels charge over thee, to keep thee in all thy ways." Wherever He goes, His angels go with Him. They are His ministers who always do His pleasure, themselves hearkening to the voice of His Word, and bearing everywhere His influence of truth and love. Surely in His great and final revelation of Himself they cannot be separated from Him. They came, as we have

seen, announcing His birth. They also came, announcing His resurrection. Could they fail to attend Him at His second advent? Yet the chief significance of their coming was not merely in their presence, but in the life of good and truth which they received from Him and were the means of communicating.

So did He sit on the throne of His glory. That is, He executed a judgment. In the world of spirits, where, from the beginning, human beings had always been gathering, He separated the good from the evil, or, as the parable goes on to say, divided the sheep from the goats. The time had arrived, when that particular phase of religious development established by the Lord at His first coming had reached its close, and a new era was commencing. At the heart of this great movement would be a new revelation of Divine truth, the internal sense of the Word already referred to, with its measureless stores of wisdom laid up for man's enlightenment throughout all coming time. Such is the prophecy as understood by those who accept the teachings revealed to the New Church. They enter more deeply into the Divine secrets than any who have had knowledge of the Lord's truth from the foundation of the world. They see it to be the truth not only of earth, but of heaven, eternal and infinite, the source of wisdom to angels and to men.

Again may we ask, What is a real coming of the Lord, if this be not? What brings us into closest contact with the Divine mind and heart, if it be not the holy Word, which He Himself is? "How precious are thy thoughts unto me, O God!" we say, and doubtless think we believe. "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb," is what we are ready to declare concerning the Lord's judgments. "We should be thoroughly ashamed of ourselves, if such were not our professions. And yet too often they are but mere sounds on our lips. Too often are they no more to us than any ordinary sayings. Still less are they Divine truth itself, holy in every syllable. Not till this empyrean height

is reached, not till we have attained to this loftiest heavenly standard, can we claim to have found the true value of these celestial riches. The Word is as much superior to other books, as the Lord is superior to other men. When this fact is fully realized, then for the first time does it fill its rightful place in man's esteem. Then for the first time is he a true Christian, and a genuine child of God.

JAMES REED.

THE HALF-CONSCIOUSNESS OF THE SECOND
COMING.

BY THE REV. WILLIAM F. WUNSCH.

IT is notorious that in the last half-century Christianity has undergone great changes. "The changes of the last fifty years," Dr. Harris says (*A Century's Change in Religion*, p. x), "are more marked than those, we may almost say, of all the time preceding." Many observers find them especially significant as well as great. Over those affected by them there often hangs a vague feeling of their true momentousness. Dr. Clarke traces fascinatingly his "Sixty Years with the Bible," at the end to speak of the light that has penetrated clouds for him. The disciple of the Lord in His Second Coming, apprehending that Coming exactly as the illumination of Scripture with new meaning, thinks at once of the unconscious reference of the expression; but to describe the great changes in Christianity in the terms of Scriptural prophecy of the Second Coming, is not left to him. "The New Christianity," the outcome is already generally named; and to the minds of many participants, there is in progress a change so great that, realized, it will be like a new heaven and a new earth for men. Place beside Dr. Harris's more matter-of-fact estimate of the changes already effected, this rhetorical inquiry, with its wavering hope, from a religious periodical of an issue in 1910:

Can it be that we have really come to the "last times," that the "fulness of the Gentiles" has at length "come in"? Blind indeed is he who does not see that there is in progress just now a world-wide movement of the mightiest world-forces, drawing into its resistless sweep every nation and kindred and tongue and tribe in all the earth. Is it too sanguine to hope that out of this cosmic disturbance shall at length emerge a new earth in which shall

dwelt no longer "Jew and Gentile," but, all "middle walls of partition having been broken down," one new man, the heir of all the ages, the consummate flower of the human race?

The evidences to be adduced in this paper of the half-consciousness which is abroad of the Lord's Second Coming claim a word or two of introduction. They are not statements which have been called out by the world-war. That is, they are not a sick man's pious conclusions. Whenever tremendous events have been forward, there have always been people enough to assert the fulfilment of Biblical prophecies in them. The evidences to be adduced are drawn neither from such acclamations, more or less feverish, of the Second Coming, nor from the cooler estimates of the spiritual significance of the war, made without any attempt to see a sign of the Second Coming in it. They are taken from studies of the world's religious outlook before the war. Given all possible significance, the world-war at least can have no more, and certainly not a clearer significance in Scripture prophecy, than has the wholesale abandonment of untenable dogmas during the last one hundred years. Such an event we can see is part and parcel of the Second Coming. It is a change that has been well appreciated by students of it, too. Moreover, they have not only realized the destruction wrought in the traditional beliefs of Christendom, but have been impelled to a re-construction of Christian thought. The change is not unrelieved desolation. A new spiritual life is stirring in it. Students have felt that it was such a new spiritual life, nascent in the world, and not accounted for or fostered by the old teachings, that has forced the abandonment of them; the possession again of such an incipient spiritual life that has urged to intellectual expression of it in new and adequate teachings. This double change sober students do not think to call by any chance the Second Coming; they have never thought of that coming in that way. But let us with them be intent on the actual transaction. The evidences to be put forward then are to three points: first, recognition that a former Christianity has passed; sec-

only, urgently felt need for new teaching; and thirdly, the fact that this change is ascribed to a new "spiritual world," as one writer has it.

1. That a former Christianity has passed—The general editor of the series of "Works on Modern Theology" says in one of them that "the systematic theology framed by (the old divines) has hopelessly broken down," and that this "is now frankly confessed in the chief seats of theological instruction. Much of it still survives. Though in modern time, it is not of it." (*The Rise of Modern Religious Ideas*, McGiffert, p. vii.) Dr. McGiffert himself says in that work "that this old orthodoxy (dominant within the principal Protestant communions of the seventeenth century) gradually suffered disintegration, and is to-day widely, and in greater or less part, discredited within those very communions" (p. 4). Beyschlag, a renowned New Testament theologian, who says somewhere that except in a very modified way he has no Scriptural support to proffer for the traditional creed of the Church, remarks also upon "our traditional church and doctrinal systems, concerning the insufficiency of which our age, with all its other differences, is pretty unanimous" (*New Testament Theology*, Vol. 1, p. xiii). The Reformation is thought of as a re-action against abuses, and is acknowledged to have been no deliverance from false teaching. Herrmann (*The Communion of the Christian with God*, p. 22) says: "We preserve what is in reality Roman Catholic dogma in a somewhat modified form." Such views would include in the passing Christianity traditional Catholicism as well as traditional Protestantism. The statements quoted, it should be borne in mind, and many more like them, are made by recognized leaders and teachers, by believers and even by fairly conservative men, not by objectors and skeptics. Professor Fisher says (*History of Christian Doctrine*),

It is plain to keen observers that, in the later days, both within and without what may be called the pale of Calvinism, there is a certain relaxing of confidence in the previously accepted solu-

tions of some of the gravest theological problems. This appears among many whose attachment to the core of the essential truths formulated in the past does not wane, whose substantial orthodoxy, as well as piety, is not often, if it be at all, questioned, and who have no sympathy with agnosticism, in the technical sense of the word.

We feel the guardedness of this written opinion. Dr. King, of Oberlin, through whose work on "Re-construction in Theology," I had convenient access to many of my references, says of a more confidential and oral opinion in the same matter that "within two years an occupant of the chair of theology in one of our prominent seminaries said to me, 'The old systems are not simply going; they have gone'" (p. 19).

2. The sense of the need of re-construction—Divers assemblies and councils have attempted patching the old systems of religious thought; to sew a new piece on the ravelling garment of an old creed. But the feeling grows that the need is for a whole new garment. Not that much ancient formula cannot stand, re-interpreted; as New-Churchmen we are not unfamiliar with the fundamental emendation, proposed in the theological works, of the Athanasian Creed, so that a Trinity of Person shall be understood for one of Persons. But just as we are confident, in the knowledge of the new teachings, that the Lord Himself has come bringing the intellectual raiment of the new spiritual life, so there is abroad a sense of the need of such new doctrinal clothes for the age. Beyschlag, quoted once already, says, "My conviction . . . is that a renovated expression of our church doctrine is one of the most urgent duties of the time" (New Testament Theology, Vol. 1, p. xxi). Rashdall, Dean of Divinity at Oxford, says:

The re-statement—let us say frankly the re-construction—of Christian doctrine is the great intellectual task upon which the church of our day is just entering, and with which it must go on boldly if Christianity is to retain its hold upon the intellect as well as upon the sentiment and social activities of our time.

Dr. King's book is a modest contribution toward this re-construction. Some modern and excellent systematic theologies are also contributions toward it, like Dr. W. N. Clarke's "An Outline of Christian Theology" and Prof. W. A. Brown's "Christian Theology in Outline."

3. This change from an old to a new theology is ascribed among lesser causes, too, to a new "spiritual world." Rationalism and inquiry with a very sceptical countenance may be agencies in it; they are, but there is wide agreement that the sloughing of old ideas and the seeking of new is due to the stirring of a new spiritual life which finds the old untrue and unuseful to it, and which casts about then for adequate intellectual expression. As the author of the book to which I have made so much reference puts it:

The recognition of the need of re-construction in Christian theology does not reflect a feeling of dissatisfaction with the Christian *religion*. On the contrary, the need of re-construction is perhaps felt most strongly by those who have themselves gained a new sense of the absoluteness of the Christian religion, and call the old theological statements in question, because these statements make this absoluteness so little manifest (p. 16).

But it is in the fourth chapter, where he treats of the changed moral and spiritual world in which we live, that Dr. King ascribes the religious changes of the age for their supreme source to that spirit of the age, that atmosphere of a period, which is the spiritual world's effect here, and which he characterizes pre-eminently by freedom of investigation. Again our thought leaps to a motto, inscribed over a temple, whose towers rise in the new heavens, but whose base is far-flung here—"Now it is men's privilege to enter with the understanding into what have been mysteries of faith." A new spiritual life is nascent here; *it* is inspiring the changes we see. Re-construction in theology promises to assign the new life an origin in the nearer presence of God; proximate causes it will see in pietism, in enlightenment, in the progress of science,

in the theory of evolution, but it beholds the comprehensive origin in a "changed spiritual world."

One more quotation, a more general one, from a lay-observer of the religious and theological transition, may be made in conclusion,—a passage from that great life-story of a musical genius, Rolland's "*Jean-Christophe*." We may catch in it the strains of another Bible prophecy, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God" (Revelation xxi, 3). The passage is this:

A new age is coming. Humanity is on the point of signing a new lease of life. Society is on the point of springing into new vigor with new laws. It is Sunday to-morrow. Every one is making up his accounts for the week, setting his house in order, making it clean and tidy, that, with other men, we may go into the presence of our common God and make a new compact of alliance with Him (vol. 3, p. 488).

WILLIAM F. WUNSCH.

THE GROWING DEMAND FOR A RE-STATEMENT OF CHRISTIAN TRUTH.

BY THE REV. JOHN R. HUNTER.

THE demand for a re-statement of Christian truth voices itself in many ways. We read it in the works of scientist and philosopher as a groping appeal. We hear it expressed as a definite need on the part of the Church. And we feel it most keenly in the silence and indifference of that great company who would be of the Church if the Christian doctrine and the Christian life usually taught and lived by Churchmen were rational and consistent.

Others have spoken of the acknowledged breakdown of Protestant theology, and that we stand at the end of an age that is passing, and at the beginning of a new day for men. These are not acknowledgments, I would have you note, coming from the avowed enemies of the "Orthodox Faith," but from men and women, preachers and laymen, who are among its sincerest friends and former advocates. The form in which this new conviction most frequently voices itself today is in the growing demand for a re-statement of Christian truth, a re-statement that is in accord with the "age in which we live."

So almost unanimous has this demand suddenly become, for the great war has operated to uncover the real state of Christianity as nothing in the past has ever done, that it seems both opportune and necessary for us as members of the Lord's New Church, to consider this growing demand and bring forward the heavenly doctrine, in the form in which the Lord Himself has re-stated it, to meet the growing need of men for a rational faith.

It is with the desire to meet this great need of our gen-

eration, and in no narrow or sectarian spirit, that I venture to present, in their own words, the testimony of some of the leaders of Orthodox religious thought today, in support of the claim that a rational re-statement of Christian truth is absolutely necessary.

In a brief but illuminating introduction to perhaps the most far-reaching consensus of opinion from the leading thinkers of today, on the paramount need of "the age in which we live," Dr. Rudolph C. Eucken, one of the greatest leaders of religious thought, declares:

There can be no doubt that the Churches of today do not fully satisfy the religious needs of mankind. . . . I find the main reason for this in that they cling too tenaciously to some old formula that is becoming more and more antiquated, so that the Church loses touch with the spiritual life of the present. The crisis of the present day can be overcome only when the time-dimmed truths of Christianity, the original elements of the Christian life, are again clearly set forth and brought into fruitful relationship to the position and advancement of the present. That which has become obsolete or of minor importance should no longer be regarded as eternal and indispensable and laid as a heavy burden upon mankind, but rather should be energetically put aside. If the Churches cannot find the courage and strength for such a course, they will find themselves becoming more and more estranged from mankind. (Introduction to "The Church, the People and the Age.")

A little farther on in this same book, Dr. Ebenezer Griffith Jones, college principal and well known author, declares:

The present tendency to conciliate non-believers by attenuating our credal basis to the level of their inability to accept it in its fulness, is in my judgment a disastrous mistake. What we need is to re-state the Christian religion in its fulness in terms that are true to the conditions of present day thought. This puts a heavy burden on our present day apologists and theologians, for it is their business so to re-state the historic faith into terms of present day thinking that it shall appeal to every thoughtful man.

Dr. McComb, author of "Religion and Medicine: Christianity and the Modern Mind," voices the same thought in these words:

It is the new experiences of men, their new desires, new insights, new aspirations, in a word it is the new life of the present, enriched by the heritage of the past, and looking toward new horizons, that await adequate theological interpretation. The formulas and traditions of the past present quite a helpless look when set face to face with these new demands.

Professor Dawson of the Hartford School of Religious Pedagogy, speaking of the fundamental need and trend of modern theology, takes similar ground when he says:

It seems to me these must be determined by the content of the modern consciousness. . . . The older theologies were fashioned from certain conceptions of the world order and of man's life. The new theology will inevitably be fashioned from the conceptions of the world order and of man's life that are now held.

These are the well considered utterances of thoughtful men: what do they show—what is their real trend and significance? If I interpret them correctly, they indicate that there is a very large class of men today who are urging the need of a re-statement of Christian truth on the purely natural ground that religion should be kept, like the “arts and sciences,” strictly abreast the times. No acknowledgment could be plainer than that these men consider truth to be the product of states of human consciousness, and not at all as the revelation of God. The “new religion” for which they plead, then, is not one that is to come down from God out of heaven, but rather one that shall most nearly represent advanced human opinion. It is the challenge of modern scholarship calling on the men of today to turn away from revealed to natural religion.

There is another large group of men today who are asking for a “re-statement of Christian truth” on what seem to me higher grounds, namely, those of seeking to satisfy the deeper needs of the soul for a rational religion. Writes Matthew Arnold, in the preface of his “Literature and Dogma”:

An inevitable revolution, of which we all recognize the beginnings and signs, but which has already spread, perhaps, farther

than most of us think, is befalling the religion in which we have been brought up. . . . Those who ask for the reason and authority for the things they have been taught to believe, as the people, we are told, are now doing, will begin at the beginning. Rude and hard reasoners as they are, they will never consent to admit, as a self-evident axiom the preliminary assumption, with which the churches start. So if they are to receive the Bible, we must find for the Bible some other basis than that which the churches assign to it, a verifiable basis, not an assumption; and this, again, will govern everything which comes after.

Here, then, is the problem—to find for the Bible a basis in something that can be verified, instead of in something which has been assumed. So true and prophetic are Vinet's words:

We must make it our business to bring forward the rational side of Christianity, and to show that for thinkers, too, it has a right to be an authority. Yes, and the problem we have stated must be the first stage in the business; with this unsolved, all other religious discussion is idle trifling. *The thing is, to recast religion.*

In his address before the last National Convention of the Protestant Episcopal Church, Bishop Lawrence, having spoken of the marvelous advance recently made in the fields of science and philosophy, went on to say:

These movements, exceeding in speed and power anything in history, demanding a re-adjustment and re-interpretation of the eternal truths of the Gospel, are a challenge to God's Church.

And Dr. Charles Jefferson, in his address before the National Council of the Congregational Church two years ago, speaking on the subject of "The World's Need," declared:

It is the scandal and tragedy of history that the Bible has been forced in succeeding generations to speak with authority on questions outside its province. That is why we needed a new view of the Bible. We had to have it. We could not get on with the old one. The crying need of the twentieth century is a living and adequate doctrine of God. Men are all confused in their religious thinking. The seventeenth century theology has collapsed. The

old ideas of duty are untenable. Doctrines which thrilled men a hundred years ago do not create the slightest stir in the hearts of men of the present generation. The idea of God has to be thought out again in the light of our larger knowledge. The world is waiting for a living doctrine of God.

The doctrine of Christ has to be re-stated. The deity of God and the humanity of Jesus are today at the front, and they clash. How can the God who created the constellations, and who upholds them in space, who fainteth not neither is weary, be identified with the frail man who sat weary at the well? In what sense is Jesus God? What do you mean when you say that Jesus is Divine? These are questions that are stirring in the hearts of our young people in all our schools and colleges. The whole doctrine of Jesus Christ must be worked out afresh in the light of modern conceptions.

Professor Shailer Mathews carries the thought a little farther, and states the real issue, as many see it, in his book, "The Church and the Changing Order," when he declares:

Our boys and girls in the High School are not only being taught different facts from those which controlled the men who built the great theologies of both the Roman Catholic Church and the Protestant bodies, but they are being taught to relate these facts with very different working hypotheses, and to interpret them in accord with very different preconceptions. The high school pupil smiles at the scientific conjectures of the Schoolman, and finds the theories of the universe held by Ptolemy unthinkable. And what is true of the high school pupil is rapidly becoming true of that great world of unschooled men and women who pick up crumbs of philosophy and science from the daily newspapers. Today, as at so many times in the past, the Church must face the vital decision as to what part it shall have in producing the New World.

This is the real issue that challenges the men of today for a solution. What has been the denominational response in each instance? A few minor changes in its "confession of faith." Only this and an increase in the growing tendency to leave the discussion of doctrine out of the pulpit utterance. To me, this is the strongest plea that is being made in our time for the need of a re-statement of Christian truth—that historic Christianity has become silent on the subject of doctrine. In the larger and more popular churches

we have splendid talks about duty and service and brotherhood, labor-unions, suffrage, charity, and a hundred other useful topics, but the minister usually avoids, from choice or necessity, the doctrinal sermon.

It is this unwillingness and inability of the Old Church minister to meet the growing demand for a deeper and more rational statement of Christian truth that is causing an increasing number of men and women to ignore the claims of the Church and to seek comfort and satisfaction outside.

The Rev. P. Gavan Duffy, in an article in the March number of the *Century* entitled "The Bondage of Modern Religion," says:

There is a grim determination about the thought and conduct of the men of the immediate present. Facing death hourly, and with others sharing the feeling of those who face death, men are thinking again seriously about the one thing that promises to throw light and hope upon both death and life; with the result that the tendency is to take these vital matters of religion into other hands than those which merely argue or play with them, and a disposition to get to the bottom of things—to find more than promise, or to unearth consummate delusion. And so, too, in the religious world itself there is slow, but sure, awakening taking place, and thinking men and women are turning from the prophets of smooth things, who have lulled the religious conscience to sleep all too long, and are insisting that mere apology shall cease and give way to corporate self-examination. Their eyes have caught a new vision, and their pulses throb with a new hope, as they dig down beneath the surface of things and find trace of spiritual treasure and power hid away under the dust of men's opinions and religion's compromised actions. . . . This is a new day of opportunity for religion, or, it must be said, a possible day of doom. And the issue depends rather upon the individual awakening than upon the results of conflict with the sword; the realization that it is the old story of the religious men, at a time of need, going down into Egypt to buy corn, and lingering too long in a land that delighted till they fell into bondage.

One of the most hopeful signs of our times is the clear restoration of prophecy, though the prophets come clothed in secular or other strange garb, and are often condemned by the unthinking and religiously proud as the enemies of religion. . . . These are moments fraught with meaning, and times when new avenues will be opened up that will assuredly demonstrate that the golden age

of religion lies ahead, and not behind us. In this recovery, once more men will discover in the religion of Christ, not simply a solace in earthly troubles, or a Divine sympathy with human affliction, or a patience with men's infirmities, but a power that is able of itself not only to show, but actually to be the way out.

Dr. Adolph Berle, in his recent book, "Christianity and the Social Rage," declares in the final chapter:

What Christ described as the regeneration of the individual, civilization must experience now in its collective life. Socially, institutionally as well as individually, we must be born again! Let every rational soul bear witness that one insane man's bullet has broken in pieces the old order at its centers of knowledge, culture, science, art and civilization. And why? Because it has no heart! It has not had, in spite of its philanthropies, in spite of its culture, in spite of its science, and in spite of its education,—the new heart which Jesus Christ stated to be the basis of the new world in which righteousness was to prevail. . . . Civilization's new birth must begin with the Christian Church. This is the natural, the logical,—in fact, the only, place for the regeneration of society to begin. . . . If it be alleged that such a new birth of the Christian Church involves a cataclysm, then all that needs to be said is that it is vastly more desirable to have a cataclysm which has for its use and aim the spiritual renovation of mankind than one which uses fire and sword for the devastation of life and property through Christendom. The moral struggle will, at least, as it advances, purify and cleanse and enlarge, instead of destroying, life. It will in its advance bring light instead of darkness. It will revive the hope and faith of millions of human beings who now have neither hope nor faith of any kind. It will call into being forces which now are not dreamed of, being impossible in the existing order, and useless in the face of the prevailing maxims of human life and behavior. It will release the bound heroes of humanity who are languishing in bonds, unable to serve, because the instruments of service are likewise hidden away or prevented from being put to use. It will be a Red Cross movement, not over fields of slaughter, but a microscopic search for every fragment of humanity that is not feeling its Divine birthright in order to make it feel its Divine possibility and capacity. It will be a campaign, world-wide and minute, for the whole of humanity and for its building up in the proper uses of human life. . . . It will be Jesus Christ lifted up, who alone can once more hearten men to try again and with fresh courage and fresh zeal build up the former wastes upon the secure foundation of the law of love as the rule of life.

When we sum up the evidence, I believe we shall all agree in these three conclusions: first—That if the growing needs of the human soul are to be satisfied, there must be a re-statement of Christian truth. Secondly—That all the evidence points to the conclusion that the historic church and the modern cults that have sprung up to meet this growing demand for a rational religion have been tried and found wanting. Who then is adequate to this task of re-stating the Christian doctrine? I believe you will agree with me that there is only One who can speak with an authority that will convince mankind, even the Lord Jesus Christ.

Such a Divinely revealed system of doctrine is that which this Church offers to the world today. We should not be of the New Church at all, if we did not believe that the Lord has come again, as He promised; and that in the doctrines of this Church, which He alone has revealed, we have the ultimate truth, the final authority, that will satisfy every spiritual need of men for the ages to come.

JOHN R. HUNTER.

PRESENT TRANSITION CONDITIONS.

BY THE REV. LEWIS F. HITE.

EVERY age is characterized by its own peculiar impulse and striving which in their depths are spiritual—a spiritual tendency and effort, more or less conscious, but largely instinctive, a kind of spiritual inspiration. Such a characteristic of the age is properly called the “spirit of the age.”

Perhaps the spirit of the present age is on the whole most completely expressed in the impulse of freedom and the striving for enlightenment—the one leading to universal democracy, the other to universal education. However blind and misguided in some of their particular developments, there can be no doubt that behind these movements as their deeper inspiration and motive are the forces of the Divine Love and Wisdom. We have the Divine assurance that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. xi, 9). It is also written, “Ye shall know the truth, and the truth shall make you free” (John viii, 32). In the prophesy of the coming of the New Jerusalem, we read, “Behold, I make all things new” (Rev. xxi, 5). Of this New Jerusalem it is said, “And they shall bring the glory and honor of the nations into it” (Rev. xxi, 26). The glory and honor of the nations, according to this prophesy, will be the truth and the life of the New Jerusalem.

In general there is pictured and foretold in the language of the Bible a new and extraordinary outpouring of the Divine Spirit upon men; and at the present day there is a wide-spread and almost passionate expectation of this event.

In the light of what we are taught about the New Jeru-

salem, we may look upon the conditions of the present time as evidences and ways of transition to the new age—new freedom, new thought, new life from the Lord.

The *religious* conditions of the time may be summed up under the head of Modernism and the opposition to Modernism. Modernism is one aspect and development of the scientific spirit with its naturalistic presuppositions. The opposition to Modernism comes in part from traditional prepossessions, and in part from the New-Christian apprehension that its irreligious character and tendency will be destructive of Christian thought and life. Modernism is, as a matter of course, strongly set against traditions of the past; against the New-Christian forces of the age, however, its opposition is in general not so clearly defined, although the trend is positive and definite against the claims of the Bible to be the specific Word of God, and against the claim that the Lord Jesus Christ was in any exclusive and unique sense Divine. On the other hand, there is a genuine striving in Modernism for more light and a larger freedom; and so it is a part of the world-wide movement in these directions. From this point of view, Modernism is no doubt one of the transition conditions from the theological dogmas and sectarian narrowness of former days to the enlightened Christian humanity of the future.

Turning to social and political conditions, the spirit of the age is very marked in the various reform movements of the day. Interest in personal and public hygiene, the remarkable extension of organizations for social and industrial improvement, the world-wide temperance movement, the threatened revolution in the relations of the sexes by the entrance of woman into public life and the diversion of her energies to the pursuit of independent vocations; all these together with lesser movements, such as single tax and the many philanthropies, are phases and stages of the transition period, and need to be studied and appraised in the light of revelation, and especially in the light of the Lord's Second Coming.

The collapse of traditional theology and religious dogma

has forced men to turn from definite Christian doctrine to a practical Christian life. As a result, at least in the minds of many, Christianity has become more a thing of deeds than of belief. The spirit of Christ is thought to find true expression in a life of good deeds rather than in correct doctrine. Hence the reaction against dogmatic Christianity, and the general effort to embody the "spirit of Christ" in the organized activities of the community. In both these directions, we recognize stages of transition to enlightened freedom in the service of the Divine Christ apprehended truly as the one object of Christian worship. "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations" (Matt. xxv, 31). "There shall not be left one stone upon another that shall not be thrown down" (Matt. xxiv, 2). "Now learn a parable of the fig tree" (Matt. xxiv, 32). The lesson of the fig tree is at this day exemplified by the practice of good deeds in the name of the Christian religion; and the prophesy assures us that this is one of the pre-conditions of the Second Coming. So the destruction of the temple was a forecast of what we now witness as the complete dissolution of the traditional system of dogma, which was built upon the false foundation of a perverted Christianity, and supported by a naturalistic metaphysics and a pagan theology; for Jerusalem and the temple in the bad sense stand for precisely this perverted Christian doctrine and life.

We have now before us two great contrasting aspects of the life of the present age. On the one hand, there is a more or less violent, and very general, reaction against traditional Christianity, which involves, in a large measure and in vital respects, its overthrow and rejection. On the other hand, there is the equally violent and equally general struggle for better human conditions; better religious conditions, better moral and intellectual conditions, better social, political and especially individual conditions. Of the first, Modernism is perhaps the most characteristic and the

most clearly defined feature; but Modernism is not exclusively reactionary. Of the second, some of the more prominent features are individualism, feminism, socialism, and industrialism.

Individualism, which furnishes the deepest and most constant presuppositions of the age, rests upon naturalistic metaphysics, and especially upon the egoistic metaphysics of German philosophy. As popular naturalism, it pervades and in the main controls all lines of religious, ethical, and political thought. Perhaps its most potent and dangerous influence is exhibited in feminism, and in the political philosophy by which woman suffrage is supported and urged.

Feminism is the doctrine that a woman is in such sense an individual that she is subject to no restraints whatsoever except those imposed upon herself by her own arbitrary, autonomous, autocratic, will. This doctrine is actually, and logically, applied to the woman's sexual relations, and is used to justify the absolute disposal of her sexual and maternal functions at her pleasure without regard to convention, law, or custom. From the point of view of feminism, wedlock is practically and usually, if not indeed essentially, a condition of subjection and servitude; although possibly in the ideal relations of husband and wife, as those relations are conceived by the feminist, a given marriage may be lasting, but not in the ordinary conventional and moral sense binding. One effect of feminism is therefore to relieve a woman of all domestic and social obligations by making her individual self-will, especially in sex relations, the sole criterion of right and wrong. This of course would place marriage and the family, not to speak of the social order generally, at the hazard of individual caprice.

The woman suffrage propaganda is one phase of feminism, and shares with feminism its individualistic presuppositions together with many of its arguments and conclusions. In feminism, individualistic philosophy is taken in its whole sweep, and is applied to the entire range of

woman's activities, personal, domestic, social, industrial, professional, political, in all their aspects; but the demand for woman suffrage rests upon this philosophy as applied more directly and specifically to political life. It is assumed that as a political unit a woman has the same right to vote that a man has; and that as respects the function, or the act, of voting, sex makes no difference. To support this contention, it is necessary, in view of the complications of the act of voting, to ignore difference of sex in other respects, and above all in public life; professional, industrial, and the rest. Here again the position of woman in the family and in the marriage relation comes in question; and the feminist doctrine reappears in the assertion that the individual, not the family, is the social and political unit; and so there is no such thing as family representation, but each individual may only represent himself, and consequently each partner in marriage may with good or evil intent disfranchise the other. This pushed to the logical and possible extreme, where all the wives vote against their husbands and vice versa, would bring government to a standstill. But whatever the prospect of political disaster, the fate of the family is an even more serious question. If husband and wife are independent political, social, domestic, psychological, metaphysical, and spiritual units, what becomes of the marriage and family tie? Where is the supplemental relation, and the relation of mutual dependence? Certainly in the act of perpetuating the race, upon which the existence of society and the state necessarily depends, these relations are obvious and undeniable. Why should there not be the same supplementation, mutual dependence, differentiation of function, and division of labor, in domestic and social life, which naturally grow out of the act of reproduction? And if each man or woman as such unit is a self-existent, self-sufficient, self-centered, self-seeking, self-guided, individual, the ties of marriage and family are accidental and artificial means or hindrances to the achievement of the one assumed supreme purpose of life; namely, self-activity, including self-development, self-expression, self-satisfaction, and self-

glorification. In this view, what becomes of religion, morality, and civilization? Such, in its application to sex relations, is the outcome of consistent and unflinching individualism. The doctrine is metaphysically false and socially abhorrent. In making the individual man or woman absolute, it makes a moral world inconceivable, and in effect denies the existence of God.

"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh" (Mark x, 6-8). "Marriage is from the union of Love and Wisdom in the Lord" (Conjugal Love, nn. 84, 92). "Marriage love is the fundamental of all loves" (*Ibid.*, n. 65). "Man lives as man and woman as woman after death" (*Ibid.*, n. 32). "True marriage continues to eternity increasing in happiness" (*Ibid.*, n. 38).

In the light of this doctrine, it is clear that marriage is not a mere private contract, nor a mere civil institution, convenient for certain domestic and social purposes; but that it is in its origin and nature an eternal spiritual union, based upon certain essential and permanent differences of sex, and also upon the complemental relations of man and woman. Husband and wife therefore are not co-workers in the sense that two men may be; but they are co-ordinate, co-essential, and correspondent partners in a life where division of labor is for the most part necessary and in all respects natural. Man and woman are mentally, morally, and spiritually, dependent upon each other for the full development of their respective individualities; and marriage is the ordained means of this development.

As a phase of the world-wide human struggle for freedom and enlightenment, feminism with its concomitant woman suffrage propaganda is an instance of pushing certain naturalistic motives to vicious extremes; nevertheless it may have the effect of laying bare some of the naturalistic motives that actually and usually enter into both the marriage relation and also into family relations; and so it may help to clear the ground for a true conception of marriage

as an essentially spiritual and eternal relation. In this sense it would be a sort of negative transition condition.

Of all the movements in the field of human history, democracy is, as a matter of fact, the most extensive both in time and space, the most persistent, and the most inevitable. The demand for freedom and light grows with every step of material and spiritual progress; and the progress of democracy has been as steady and as irresistible as the growth of knowledge and the march of civilization. From the beginning, democracy has had to contend with organized privilege, and with institutions grown powerful by the exercise of important and long established functions, as well as sanctioned by immemorial tradition. At a very early date, leaders,—social, political, military—under the names of chiefs, kings, princes, nobles, magistrates, generals, acquired and monopolized all the law-making, executive, and judicial functions of society and of government, while the great mass of the people, as subjects, were governed and exploited at the will, and in the interests, of their self-appointed superiors. With the increase of wealth and of property, and the growing importance of position secured by these means, democracy came into the endless conflict with its natural, inevitable, relentless foe, plutocracy. Plutocracy in the course of time made use of all the means of exploitation and oppression, especially government, army, rank, as well as the passions and sentiments of the human heart, such as greed, self-protection, patriotism, etc. Against the subtle combination and constant operation of these forces, democracy has had only numbers, growing intelligence, and the invincible determination to gain more and more freedom. The progress of democracy has naturally involved other human interests. It has favored freedom of opinion, and independence of judgment and action. These have found characteristic expression in universal suffrage. The struggles of democracy have been complicated with the relations of Church and State, and in Protestantism especially these struggles have promoted sectarian differences and organization. The freedom of religious opin-

ion and organization inherent in democracy must issue in political and social conditions suitable to the growth of that Church which owes its primary allegiance in spiritual things at least to the truth as it is revealed in the spiritual sense of the Lord's written Word. In view of these aspects, democracy, while not precisely one of the transition conditions, is nevertheless the form of political organization most suitable to serve as a support to the universal descent of the New Jerusalem upon the earth.

In modern times, the immense extension of organization in all fields of social and political activity has forced upon democracy new forms of conflict. The organized forces of plutocracy have of late become well-nigh irresistible in strength and pernicious efficiency. At three vital points, not to mention others, they are threatening democracy with overthrow. They have succeeded to an alarming extent in stifling the freedom of the press; by systematic manipulation of public opinion, by corruption and coercion, they have acquired large control of the suffrage; and they have been steadily acquiring control of the means of subsistence. As a counter movement, especially in respect to the control of the means of subsistence, there has come the corresponding organization of the working people; and the present great conflict between organized capital on the one hand and organized labor on the other has assumed world-wide significance and proportions. Added to this complication of democracy with industrial freedom, is the increasing severity of the struggle for existence, due to the growing density of population. Under these circumstances, there has arisen an imperative demand for improvement in the ordinary conditions of life, and especially the conditions of industrial life. As a result, we have such organizations and propaganda as socialism, industrialism, the International Workers of the World, and others, which are for the most part attempts to secure a larger measure of industrial freedom and to ameliorate the hard lot of the under classes. Unquestionably these movements are incidental to the universal progress of democracy, and are special phases of that

wider and deeper movement towards freedom and enlightenment in general. It is characteristic of socialism to cherish the ideal of a larger and more completely organized humanity; and this ideal has been so attractive to some New-Churchmen that they have compared it to Swedenborg's doctrine of the Grand Man, where every human function is rightly placed and freely exercised. Whether any socialistic programme really embodies this ideal in a workable system, may be seriously questioned; but in all probability some closer approximation to this ideal will be one of the greatest achievements of the future. The very fact that the ideal is cherished is of itself evidence enough that the socialistic movement is one of the transition conditions to the life of the New Jerusalem.

Another phase of the struggle of democracy is exhibited in the present gigantic European war. There is enlightened opinion to the effect that the war was brought on deliberately to check the progress of democracy, especially in the empire of Germany. This may be an exaggerated view, but it is certainly true that imperialism, militarism, and plutocracy have been historic companions from the beginning of organized society, and that they have combined in one way or another to perpetrate all the wars of history; and this war is no exception. In any case it is obvious that the ideals of imperialism, militarism, and plutocracy are at stake; and, although the issue is not clearly drawn, democracy is put on trial, and the outlook is hopeful for its final triumph. In our own country, the debate over "Preparedness" is in the final analysis the issue between democracy and plutocracy. The warlike instinct and purpose, which has ever been the instrument of plutocracy, is now being played upon by all the forces of the special interests. Public opinion is being manipulated and suborned by plutocratic agencies. Democratic ideals are being denounced and derided; while executive and militaristic efficiency are being lauded. As usual patriotism and love of home are paraded under false colors; in short all the paraphernalia of plutocratic warfare are in evidence. In fact the really

essential features of the European struggle are transferred to our country, and we are fighting out here the issues which are also being fought out on the battlefields of Europe. Whatever be the real occasion of the preparation for war that is now being urged, it is easy to read between the lines and detect the underlying presuppositions of the debate. Mutual international suspicion, fear, hate, greed, and hostile purpose, so common and so deplorable among the old nations of Europe, are taken for granted as existing also between the United States and the other nations of the world. The idea of mutual confidence, good faith, helpful co-operation, is put aside and lost from view. In other words "Preparedness" means militarism, and militarism means war, because it has behind it the war spirit, thought, and motive. The debate, and even more the war, will probably bring to light the real principles at issue; and Christian love will be placed in its rightful position, and seen in its true perspective. When this is done and international hate is repudiated by the common will of all mankind, then we shall be able to look back upon this world-catastrophe as one of the transition conditions to the peace of the New Jerusalem.

All warfare is evidence of the struggle for the supremacy of evil; and all peace is a life freed from evil. The transition conditions here presented to view, one and all, involve struggle and warfare of one kind or another. In any case spiritual and moral ideas are among the forces which are striving for expression and for victory. It is this fact that gives the conditions their onward and upward movement.

As a typical instance of the struggle between good and evil, the world-wide temperance movement may be taken as evidence of the spiritual and moral determination to conquer and eradicate a vice which is as old as history, and which is so destructive of manhood that the thirst for drink is used as an instance of an irresistible and insane passion. The spiritual and moral level attained by society in the extirpation of this vice would be a vantage ground for dealing with other vices. Such movements would clear the

moral atmosphere and prepare the way for a new and higher type of religious life, a life in which the purpose to make use of all of one's powers in the service of men would be supreme. Such a life, animated and enlightened by the Lord's Spirit in the teachings on the New Jerusalem, would be the life of the New Age.

From this survey of present conditions we should derive encouragement and hope that the transition movements will at no distant period attain their completion, and that our present world of war and conflict will give place to one of peace and good will, when "They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it" (Mic. iv, 4).

LEWIS F. HITE.

THE BOOK OF REVELATION

(THE WORD AS A WHOLE: THIRD SERIES):

V. THE BATTLE OF ARMAGEDDON.

BY THE REV. PAUL SPERRY.

THERE seems to be an impulsive tendency to identify the present great scourge of war which is sweeping over the nations of Europe with the battle of Armageddon referred to in the Book of Revelation. Such a tendency is both right and wrong. Evidently it is right if it recognizes that the issues at stake in this war are essentially those of the battle of Armageddon, and that the outcome will accomplish, at least in a measure, results similar to those promised in John's prophecy. But to limit the application too closely is to fall into error: to regard the present conflict as a specific fulfilment of a specially named event in prophecy is to mistake both prophecy and history. It seems patent that we are daily observing events abroad which have a specific bearing upon the great war in heaven described by the Revelator, but to think that the battle of Armageddon did not begin until July, 1914, is to be confused by the very bigness and nearness of the present event, and to fail to see the much larger background in this world picture of which today's war is but a part. In what follows, we shall act upon the assumption that the battle of Armageddon has been going on for a hundred and fifty years and is still in progress. It might be clearer to call it a war, rather than a battle: it is a continued state of warfare, which began with the Last Judgment, and has advanced in various stages ever since. The

present is a great, and let us hope a decisive battle in this long-continued warfare. There were battles among men before the Last Judgment; the fighting spirit has long been ingrained in human nature. But since 1757 the predominant motives of war have been different. In general the cause of freedom has been at stake: determination to rule has seemed to be on the offensive, and yearning to be free has fought a determined defensive. But inwardly, since 1757, the forces of evil which support the principle of dominion by force have been on the defensive, and individual and social freedom has been gaining steadily. This principle of freedom touches man's interests at many points; it affects his religious, educational, political, social, and commercial condition, and in each of these fields must a part of the battle be fought out in the world. The stages of conflict overlap. The prophecy of Revelation seems to epitomize the essence of the whole struggle, stating as one spiritual event, measured from the standpoint of human progress to eternity, that which required many natural events in history for its ultimatum.

The Book of Revelation seems to describe the whole process of making things new in which the Lord has been engaged for over a century and a half, and in which He is still occupied. And since the process is necessarily involved in bitter conflict, because human nature does not accept reform readily, therefore warfare has attended the change from the beginning, and still does. Different parts of the prophecy seem to describe different stages of the great transformation work—now a note victory as success is reached in one field of human interest, and again the darkness of more bitter struggle when the renovating influence attacks evils in life of which mankind is more particularly fond. The vastation of the old and the institution of the new go along hand in hand, and their phenomena so overlap as to confuse our view of the general progress. Our human tendency is to think of changes as quickly wrought, and we find it difficult to realize how much time the Lord takes to carry out His world purposes. His work covers

two distinct fields, the spiritual realm and the natural. He has changes to bring about in the unseen world before they can be effected here, but the changes are essentially the same on both planes. Its processes of execution are similar, but distinct. The Book of Revelation is concerned most directly with telling us of the changes in the unseen world, the struggles and victories which affect spiritual beings, and it leaves us to the uncertainties of inference in recognizing the resultant struggles and victories in the plane of natural interests. Therefore when the internal sense is told us, in the writings of the Church, the application is to the spiritual changes in conditions of the other world, and conditions of mental life in this world. To see the historical application accurately we must be able to grasp the significance of those spiritual changes and recognize them in their effects in our changed conditions of living here in this outward world. This is our task all through the Book of Revelation. In the chapters which we are to examine now more particularly, the fifteenth through the nineteenth, we are helped in this outward interpretation by the fact that Swedenborg applies the general changes involved in the issues of the battle of Armageddon, to specific religious conditions, Roman Catholic and Protestant. We can know something of the characteristics of these two religious agencies from their outward history. While we cannot accurately judge of their spiritual vigor by their outward success or failure, yet we can recognize marked changes which have taken place in them and see them as part of a general trend of change in world affairs.

Swedenborg warns us to be careful in our efforts to identify in this world results of the Last Judgment. He says:

The world will be quite like what it has been heretofore; for the great change which has been effected in the spiritual world does not induce any change in the natural world as to the external form. But henceforth the man of the church will be in a freer state of thinking about the things of faith, because spiritual free-

dom has been restored; for all things have now been reduced into order in the heavens and in the hells.

We are to look therefore at changes in human thinking rather than at institutions, to find the real evidences of the New Age. And we are to regard outward events as expressing changes in human thinking and willing, for it is false purposes which give rise to false thinking. The Lord has been and is fighting against evil purposes as well as against false ideas. He is concerned to restore, not only a freer state of thinking, but a freer state of willing and acting. The great ideal for which the whole struggle takes place is that man may act in freedom and according to reason. Both freedom and reason were threatened by the Roman Catholic Church, and the political conditions which it induced. Protestantism has afforded an increase of both freedom and reason, but it has weakened the first part of the ideal, that is action. Its principles have tended to remove the significance of action in relation to religious life and salvation. The normal order of human life demands love, wisdom and use, not separate, but one. To reunite them was the basis of the re-ordering of the heavens, in the Last Judgment. To make them, all three, one in human experience here on earth was the purpose of all the conflict which has followed the dawn of the great day of the Lord. Far back in the Old Testament are to be seen foreshadowings of the battle as the great dramatic event of the day of the Lord. In Isaiah ii, 12, it is said, "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." That is the conflict of Armageddon, the Lord's overthrow of human pride of power and lust of dominion. It must needs come for the very safety of the world. It would be a bitter contest, involving all the powers of evil from the other world which strengthen in man his own determination to rule. There are other evils in human life which the Lord must remove before peace can come, and they are described in other

parts of the Book of Revelation. But the most dangerous enemy, the very "strong man of the house," most firmly entrenched in the fortresses of human customs and institutions, the presiding genius of Babylon, the champion of Armageddon's strength, is the last to yield. In terms of heaven, Armageddon represents the love of honor, of dominion, of supereminence. It takes many forms among mankind, but everywhere it is the same in essence, the extreme overbearing attitude of self-love, finding pleasure in trespass upon the free rights of others. The love of rule more than any other extinguishes heaven's light. More than any other iniquity it checks human progress and prevents the development of religious life. It has worked an inward devastation in human experience which must in consequence have its outward results in visible history. It begets false ideals in human thinking which effectually contend for a time against the truths which heaven teaches. We hardly realize how far reaching this iniquity has become. Swedenborg assures us that "almost every one at this day, when he comes into the spiritual world, brings along a love of honor and desire to rule. Very few love uses for the sake of uses." If it was true at that time, it must be in a measure true of present conditions, for the results of the battle of Armageddon are not yet recognized and counted. In "Apocalypse Revealed" (n. 707) we are told that the results of the battle are not described in the Revelation, but only "its state, which is signified by Armageddon." What we are feebly trying to do today is to identify some of the results.

First, let us look at the general spiritual interpretation of the chapters which bear upon the great war in heaven. The fifteenth chapter is an analysis of general conditions necessitating judgment in heaven and reconstruction on earth. It introduces the seven angels whose mission it should be to bring things to a crisis by the outpouring of their seven vials full of "the wrath of God, who liveth for ever and ever." Together, they present the influx of the Lord from the inmost of heaven, bringing the force

of truth and order to bear upon the chaotic conditions of the spiritual world and the natural world. Severally, these angels serve the Divine purpose in applying the rectifying principles of orderly life to the specific conditions of disorder. They get their commission from one of the four beasts in token of the authority of the Word in its literal sense to test the lives of mankind. The execution of that commission begins with the sixteenth chapter, in which, one by one, the angels pour out their respective vials upon the earth. The most fundamental condition of disorder is the separation in life of faith and charity, especially where there is attempt to justify this condition by doctrine. The Divine truth going forth is therefore directed first toward this condition, and hence the sixteenth chapter bears upon that state of life and faith found more specifically in the Church of the Reformed, first among the clergy and then among the laity. The first vial of truth reveals the corrupt conditions among those who more interiorly relish the faith-alone atmosphere of thought and life. The second vial makes apparent the disorderliness of those who outwardly accept the standards set by a faith-alone clergy, and allow truth to lose its living power for them. The third vial makes evident how distorted and unprofitable the understanding of the Word becomes under such an influence of unloving faith. The fourth vial upon the sun brings their love to the test, and makes evident that profession takes the place of a real loving service of God. The effect of the fifth is to expose the shallow worth and unreasonable weakness of such a faith as is devoid of vital affection. The sixth vial, poured upon the river Euphrates, reveals the futility of all attempt to support such a basis of religion by ingenious and subtle lines of reasoning. As inflowing Divine truth made it evident that such empty theories of human ethics could not take the place of revelation, restlessness among men became increasingly acute. The fact that the system of false notions was crumbling increased the determination of its adherents to defend it against incursion. Here comes the hint of the purpose of

all this disturbance. The waters of Euphrates were dried up, that the way of the kings of the east might be prepared. There were some in whose minds a deep change could be wrought, who could be made to feel the emptiness of the doctrinal sophistry the church was affording, and who could be prepared for a new light of truth from above—the kings of the east, who would become the nucleus of a new church. Here was a suggestion which threatened the domination of so-called orthodoxy, the beginning of a supposed heresy which must be rooted out and prevented from development. It becomes apparent to the suspicious that this new theology is stealing its way into recognition; the Lord comes as a thief. The kings of the earth, the princes of the church, the leaders of doctrine, begin to gather to the “battle of that great day of God Almighty.” They unite on the one ground of their common interest, the desire to have their way, to win, to control; they are “gathered into a place called in the Hebrew tongue Armageddon.” The elements are gathering for a storm; every restless feeling rushes to expression; every grievance presses forward for satisfaction. The seventh angel pours out his vial into the air, and a great voice out of the temple of heaven, from the throne, cries “It is done.” The conflict is at hand, war is declared, trouble is in the air, the issue is joined, and all the elements which are to participate in the struggle begin to take sides. A great earthquake of unprecedented intensity takes place; the church is stirred to its foundations, the doctrines of Protestantism crumble and divide into three parts; Babylon comes into remembrance before God; Romanism must share in the ordeal; the instability of its dogmas and its authority must be made known. Every island of faith is fled, and every mountain of love is lost from view. Under the stress of the ordeal men become unreasonable; in intellectual despair they bolster up their false conceptions with subtle manipulations of error and deceive themselves, even to the point of profaning God by denial of the Divinity of the Lord in heaven and earth.

In this whirlpool of confusion, Babylon, the very mother city of confusion—for this is the meaning of the name—cannot stand apart. She who has made the “inhabitants of the earth drunk with the wine of her fornication,” must face the hosts of righteousness and truth which are gathered for the purging of humanity on the field of Armageddon. Therefore the seventeenth chapter of Revelation treats of the character of Babylon, analyzes her iniquities, her pride of pomp, along with her incestuous relations with the kings of the earth. The truths of the Word have been profaned by many peoples, but the very crystallization of that profanation appears in the Roman Catholic religion. She stands in history as the very personification of the prostitution of holy things to selfish purposes. So great has been her influence in the world that the form of iniquity for which Babylon stands representative in Scripture finds its literal fulfilment in her licentious history. One of the seven angels bids John to come, and us to follow him, to see “the great whore, sitting upon many waters,” to behold her mock majesty as she relies upon her distortions of Holy Writ to uphold her theory of primacy in the world. He bids us listen to her profane assertion of celestial origin as she sits upon the scarlet-colored beast, herself decked in the purple and scarlet, the gold, precious stones and pearls which she has skilfully culled from the written Word, and with which she has adorned herself for the more subtle enticement of the faithful. The angel of Revelation points to her real character written like a name upon her forehead: “Mystery, Babylon the great, the mother of harlots and abominations of the earth.” We cannot but share the astonishment which John professes, that her real interior character should be so different from the outward appearances of dignity, reverence, and solemnity. The beast upon which she sits needs explanation. It “was and is not”; it is the sacred Word which she professes to acknowledge and rest her security upon, but which in reality she inwardly rejects. This fact is borne out in the considerations of the Papal Consistory, looking to the with-

drawal of the Word from the laity and common people, which attitude still continues. The beast has seven heads and ten horns, which bespeak the fundamental teachings of the Word, of which all have been destroyed except the theory that all power in heaven and earth belongs to the Lord, and the one king not yet come—the doctrine of the Divinity of the Lord's Humanity not yet openly questioned and denied by Catholicism. The ten horns which are ten kings picture the power from the Word remaining among those nominally of the Roman Catholic religion who had not yet set up a church for themselves; as was then the case in France, and which evidently is still the case today. These "ten horns shall hate the whore and shall make her desolate and naked"; those who in the spirit of Protestantism have separated themselves from the Papal dominion, will become vigorous in their denunciation and opposition, and will fight at Armageddon on the side of the Lamb, for "God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." So much for the conditions which make warfare inevitable, the issues which must be settled by the victory of the Lamb upon the field of Armageddon.

With chapter eighteen comes the assurance of final judgment upon Babylon, the Divine assurance of the outcome at Armageddon. At once the cry of victory is heard, even as the hosts advance into battle, "Babylon the great is fallen, is fallen, and is become the habitation of devils." When the Almighty goes into battle, victory is assured; when the hosts of the world fight under His leadership they must prevail. Even as they advance, they can feel the results of victory being wrought. Thus in "Arcana Cœlestia" (n. 2788) it is said, "In God to be and to become are the same: indeed all eternity is present to Him." Through another voice from heaven the Lord cries out in warning to the innocent victims of the enemy to come out of her, to give up allegiance to her infamous dominion, and escape her sure plagues. The greater has been her

splendor, the worse shall be her degradation; the more secure has appeared her self-reliant power, the more thorough shall be her devastation; until everywhere shall be lamentation. The "kings of the earth shall lament her," the merchants of the earth shall weep and mourn over her when her political supremacy breaks down, for it involves the loss of their special privilege. The end is seen even while the conflict is just beginning; so the chapter closes before the Victor is seen advancing upon the field of battle, riding upon the white horse and followed by His invincible army of the true and righteous. The nineteenth chapter re-echoes the note of triumph; the voices of the advancing throng are heard shouting, Alleluia, and proclaiming already the new and eternal dominion: "Alleluia, for the Lord God omnipotent reigneth." The reward of forthcoming victory is announced, the hand of the bride, the Lamb's affianced wife. The former betrothed had proved unworthy, and, turned harlot, had been cast aside. It is for the true bride, the New Church, that the Divine Hero, the Faithful and True, enters this world conflict to overcome the paramours of the harlot and her dependent kings, and also to defeat that other source of corruption, the beast and its subservient kings of the earth and their armies, with their battle cry of faith alone. John records: "I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." But Revelation says nothing of the war. The very advance of the armies of God means the inevitable withdrawal of all that opposes; the very presence of the Leader and Commander of His people brings disaster to His foes. Thus, immediately upon the announcement of the gathering of the armies for the battle, follows the prophetic heralding of victory: "The beast was taken and with him the false prophet, and these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse."

That part of the battle of Armageddon which is fought

in the spiritual world is accomplished. The fighting still continues on earth. It is as if the leaders of the contending forces had already made terms of peace, while soldiers in the trenches are still locked in conflict. The struggle which has been going on for a century and a half in the world, can have but one outcome—this is spiritually sure—but the steps of victory must be written out in detail in the events of history. Truth must conquer falsity; the new must overpower the old; freedom must supplant unlawful dominion and oppression. Mankind has already learned to have confidence in the ultimate outcome, and to believe that certain recognized Christian principles are sure to prevail eventually. The confident already join the triumphant cry of Alleluia, even while still on the battle field. The faithful are already gathering for the marriage supper of the Lamb, even while the enemies still disturb the peace and happiness of the bride and vainly threaten the Divine Bridegroom and Husband.

Perhaps we can recognize accurately some of the stages of the battle even while we are in the midst of it. We have witnessed the heroism of the soldiers of freedom in their fight against ecclesiastical domination, and in this country we can recognize that never has the need of vigilance and determination to overthrow that principle and that religious habit for which Rome stands, been more urgent than now. We have seen heroes fighting to emancipate the thinking powers of the people from the unreasonable thrall-dom of a false theology, and victory here is only beginning to be manifest. In the very present we are observing the most intense of the attacks of the brave against the principle of political Babylonism; the armies of many nations are fighting against the possibility that a single nation may become supreme by mere force of material strength, even though the heroes themselves cannot recognize the issue as they fight. This battle of Armageddon has been in process since the Last Judgment, along many lines—military, diplomatic, industrial, commercial, and ecclesiastical, and the outward victory is not yet complete in any one field.

In the forty years following the Last Judgment, every Christian nation in the world was at war. The fighting has been kept up intermittently though almost continuously, ever since, and now seems to have reached its very greatest intensity. How striking it is to read in a daily paper of to-day a dispatch from Cairo that "the strategic position of Armageddon makes it not improbable that one of the battles of the present war will be fought there." The opening of the nineteenth century saw Napoleon engaged in this same war for supremacy, and adding his contribution to the fall of political Babylon. Each of the less noteworthy military operations since then has rendered the defeat of Babylon more complete in the secular world. Perhaps the present titanic struggle is the last great clash on the basis of this principle in political relationships. Revolutions have contributed to the result. Only thirty years after the Last Judgment, the oldest existing written national constitution, that of our own country was adopted, having been purchased with blood, and since then, constitutional government, with its guarantees of liberty, has become practically universal. Is it not significant that certain modern rulers are commonly said to be a hundred years behind the times? In every field of human concern unusual conflicts have been evident since the middle of the eighteenth century, all involved in this great universal struggle of Armageddon. We cannot even point to them here in detail. But what of the Roman Catholic Church, and the prophecies of Revelation concerning its devastation? The inner weakness of the institution is becoming apparent to everyone; there is a growing feeling of wonder that it continues apparently so strong outwardly. That the institution is officially no different in doctrine from what Swedenborg described, is evident from its modern pronouncements. Two years ago the Pope said, in relation to his authority:

There can be no discussion as to how far the duty of obedience goes, no search for the point where this obligation ceases. There

is no boundary fixed to the domain in which the Head can and ought to exercise his will. Against his authority, that of no other differing from him can be set, however learned they may be.

A little before Leo XIII had declared: "We deem it our duty to put an end to controversy by defining what Catholics ought to think." Apropos of the beast which was and yet is not, listen to a text book of instruction now used in Catholic schools:

Together with the Scriptures, the Holy Spirit has bestowed upon the Church, a copious supply of sacred doctrines which is contained in the Ecclesiastical Tradition, being all the doctrines which Christ and His Apostles delivered orally to their disciples, and which are not written in the sacred pages. Without this Tradition, we should not know what is or what is not part of the Holy Scriptures, and whether they are inspired or not, nor what is meant by inspiration. The Holy Scriptures and Tradition need to be declared and interpreted by a living infallible voice, which is that of the teaching church. This voice is, in the last resort, uttered by her infallible Pontiff, the successor of St. Peter, the Bishop of Rome. His teaching is therefore the rule of faith.

A modern historian in England says positively, "The Papacy is a declining power. The stars in their courses fight against it, the forces which are making history are on the other side." Think of the defeats which the Papal power has met since 1757 in her former servitor France, in her own Italy, in her one-time servile Mexico, and in other minor principalities. Historical events have given evidence that Babylon is fallen, is fallen. What is it that continues, which may still survive to fulfill Macaulay's prophecy? Only the form, the outward shell of the former proud, ecclesiastical monarchy. And what of Protestantism? Spiritually it has failed; it is beginning to recognize its own weakness. Outwardly it survives in scattered confusion, fighting blindly against the Hero upon the white horse, the Lord riding upon the very understanding of His opened Word, which must bring His cause to victory. The hosts of this world are gathering themselves together unto the "marriage supper of the Great God," though they

are having to fight their way through many complications of world opposition. Even while the din of battle still continues, and some are in the very midst of its distractions, preparations for a world peace are already well advanced. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. * * * Blessed are they which are called unto the marriage supper of the Lamb."

PAUL SPERRY.

WHAT THE MODERN WORLD THINKS OF SWEDENBORG.

BY THE REV. E. M. LAWRENCE GOULD.

IT must be evident that any attempt to deal briefly with so tremendous a subject as that of a world-altitude must be limited to generalities; and also that, owing to the limits of individual opportunity to know what public opinion is, the views to be stated must be based in the main upon more or less personal impressions. The only source of really authoritative information upon this subject lies in the researches of the New-Church Evidence Society.

We should remember also, at the outset, that in this particular field we shall probably find less that is positively pleasing and encouraging, from the New-Church standpoint, than in any other. For just as the first Christianity was not generally accepted by the world until the way had been prepared for it by the teaching of the nobler pagan philosophers such as Socrates and Plato, and in Palestine by the revival of a purer Judaism under John the Baptist, so it is probable that the new Christianity will not be distinctively received and accredited until the fundamental principles of its theology and ethics have first been acknowledged by a society still ignorant of whence they come.

We shall consider the popular attitude toward Swedenborg in four connections:—first, as a man; second, as a teacher about the life after death; third, as an interpreter of the Bible; and fourth, as a claimant to the reception of Divine illumination.

Now so long as Emanuel Swedenborg was alive, the force of his personality, together with his early scientific renown, seems to have been sufficient to win him the love

and respect of those, at least, to whom he was personally known. But after his death there came a decided change. The radical character of his religious teaching was recognized, and won the implacable hostility of the orthodox Christian Church. The bitter assailant of the doctrine of salvation by faith—upon which the whole Christianity of the day was based—was branded and denounced as a dangerous heretic. Hostility took a personal form. The private character of Swedenborg was assailed. His scientific achievements were belittled and neglected. And finally, to cap the climax, came the wretched and stupid falsehood of his insanity—fathered by Wesley, White and others—which men believed because they wanted to believe it. It seemed for a time as if the man had been permanently discredited, and orthodoxy heaved a sigh of relief.

But a reaction came in time. The religious dogmas which Swedenborg had attacked fell apart of their own rottenness. His teaching of the oneness of religion and life won general acceptance; and at the same time the influence of great minds which had been able in some measure to appreciate him—of men like Coleridge, Emerson and Carlyle—began to make itself felt. The scientific world, also, began to catch up with his discoveries. The Royal Academy of Sweden decided to publish a new edition of his works. The Swedish nation sent its finest warship to England for his remains, which were re-buried with the highest honors in the Cathedral at Upsala.

As a result of these and many other causes, I think it is fair to say that no really educated person would now deny the right of Swedenborg to be regarded as one of the great names of history. Respectful references to him in books and magazines are growing continually more frequent. He is known and spoken of as "a man far in advance of his time," "a man of exceptional insight," even, in one instance, as "the greatest mind since Aristotle."

There remain two limitations in the popular thought. In the first place, because the processes of spiritual reason are not understood, it is rather common to attribute Sweden-

borg's wonderful anticipations of modern thought—whether in theology or in science—to “insight” or “intuition” rather than to a thorough rational process. In the second place, his “dream book” and his “memorable relations” leave the question of his absolute sanity—from the standpoint of the psychologists—an interesting but an unsolved problem. For from the present point of view these works present entirely conflicting evidences, of sanity on the one hand, and of religious monomania on the other.

Now for the teaching of Swedenborg with regard to the future life. The Rev. R. Heber Newton was certainly not exaggerating when he said:

Whatever the nature of the sources of his thought, its character was revolutionary. He reconstructed the whole idea of the hereafter. For the first time in eighteen centuries—one might almost say for the first time in the history of humanity—it took on sane and sensible forms, and became rational and conceivable, natural and necessary. Swedenborg's thought has been slowly leavening the great Churches of Christianity in the western world.

But while this is undoubtedly true, the number of those who will admit the fact, as far as Swedenborg personally is concerned, is still very far from great, though it is growing.

Next, with regard to Swedenborg and the Bible. Here, I am afraid, the results of our inquiry will be less encouraging than in other fields. In the first place I do not think that it is too much to say that the Higher Criticism has wholly destroyed, for educated people, the belief in the verbal inspiration of the Scriptures. The average view among this class would be, I think, that the Scriptures represent a heterogeneous collection of books by various authors, of varying degrees of spiritual insight; that the books themselves exist only in a more or less garbled and corrupted form; and that their inclusion in the Christian canon is a matter of purely arbitrary or fortuitous choice. From this standpoint it is obvious that to find a connected spiritual meaning in the Bible is merely to possess a pecu-

liarily vivid and impressionable imagination; and so the exegetical writings of Swedenborg are commonly regarded as the least valuable of all his works. It is true that there are not a few students who are willing to admit, with Ingersoll, that Swedenborg's teachings would have saved the Bible if anything could do so; but the general impression seems to be that any such attempt was fore-ordained to failure, and has failed.

To offset this somewhat discouraging conclusion there are some hopeful facts. In the first place, the popular idea of Swedenborg's system of correspondences is based upon a misconception. They are generally thought of as resting upon intuition, rather than a general theory or law. In a word it is not generally understood that the study of correspondences even claims to be a science, in the strict meaning of the term. Here, as it seems to me, is one of the great opportunities of our body—to show the world the radical distinction which exists between Swedenborg's interpretations of the Bible and such other more or less haphazard attempts as have persisted in the Christian Church from the time of Origen down almost to the present day.

Again, there is a considerable, and I believe a growing dissatisfaction at the present day with the Higher Criticism, and with the so-called "historical method" in general. The principal of Manchester College—the leading centre of radical religious thought in England—is reported on good authority as having recently made the remark that "Higher Criticism has never got anywhere and never can get anywhere." The historical method has for its pre-supposition the idea that every fact and phenomenon can be explained on natural grounds; and men are gradually coming to question this position. They are beginning to see that there are many cases in which the naturalistic explanation does not really explain. And it seems probable that materialistic thinking in general will be still more discredited by the connection between it and the false philosophies which are not seldom recognized as lying at the root of the world's present great catastrophe.

Finally, how do men to-day regard the claim of Swedenborg to have been actually and miraculously enlightened by the Lord? Of course, when the claim first was made, it was regarded as on the face of it an evidence, either of madness, or of insincerity and blasphemy. This is the way in which Wesley and others treated it, and in which it has been thought of by orthodox theologians ever since. But now that orthodox theology is dead, the charges of insincerity and of blasphemy have been lifted. So far as I know, no fair-minded investigator ever questions that Swedenborg actually had the spiritual experiences which he describes. The problem now is to determine their origin.

Here again the believer in Swedenborg's claim comes into conflict with the almost immovable scepticism of the day in regard to the possibility of any miraculous occurrence whatever. It is not too much to say that for nine hundred and ninety-nine educated people in a thousand at the present time a claim of supernatural illumination is at once *ipso facto* an evidence of self-deception. The only considerable exception is that of the Spiritists, Christian Scientists and other enthusiasts. Some of these, indeed, are willing to admit many, and a few nearly all of Swedenborg's claims. But unfortunately their views, for other reasons, cannot be taken very seriously, and are not so taken by the majority of people. There are, however, a very few of the really leading scientists, notably Sir Oliver Lodge, who show some evidence of willingness to admit the possibility of supernatural occurrences, and to consider the claim of Swedenborg's writings on their merits. It is in these men and in their enlightened followers that, humanly speaking, our hope for a general acceptance of the mission of Swedenborg must at present lie. For we at least are sure that whenever his doctrines are studied with an open mind and in a really affirmative spirit, they will be recognized in the end as the basis of a Second Coming of the Lord Jesus Christ to men.

E. M. LAWRENCE GOULD.

THE RELIGIOUS PHILOSOPHY OF SWEDEN-
BORG.*

BY THE REV. THOMAS FRENCH, JR., PH.D.

THE crowning glory of the Columbian Exposition of 1893 was the Parliament of Religions. In the preliminary publication of the Department of Religion the object in view was thus defined: "To unite all religion against all irreligion, to make the Golden Rule the basis of this union, to present to the world in the religious congresses the substantial unity of many religions in the good deeds of the religious life."

The idea of a World's Parliament of Religions originated with Mr. C. C. Bonney, a New-Churchman of revered memory, who served as president of the congresses. In his opening address to "Worshippers of God and Lovers of Man," he says:

He who believes that God has revealed Himself more fully in his religion than in any other cannot do otherwise than desire to bring that religion to the knowledge of all men with an abiding conviction that the God who gave it will preserve and protect and advance it in every expedient way, and hence he will welcome every opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be led thereby to learn it and be helped heavenward by it. This day a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress to aid in the upbuilding of God in the hearts of men. Era and flower and fraternity bear one name. It is a name that will

* Address delivered at the Congress of Religious Philosophies of the Panama-Pacific International Exposition.

gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower. It is "The Brotherhood of Religions."

More than two decades have passed since the Columbian Exposition held its great Parliament of Religions in Chicago. The Brotherhood of Man, then heralded as the basis of the Brotherhood of Religions, is still a dream of the future—yes, a dream, yet not an idle dream. The Panama-Pacific International Exposition, raised as if by magic on the border of the sunlit waters of the Golden Gate, and resplendent in its display of the arts and achievements of peace, is setting before the world the uplifting ideals of a common humanity. This symposium of religious philosophies comes fitly at the time when the Exposition is at the height of its glory. Judged by eternal standards this Conference on Religious Philosophies will rise in the center of the historic record as a spiritual tower of jewels reflecting the sunlight of heaven.

Here, as in a great oasis of rest, travelers from many lands are pitching their tents in peaceful mood. Here and now, it is the privilege of this Conference to lift the voice of enlightened reason, to show forth the Divine agencies that are making for the unification of mankind. Not unity of thought, not unity in philosophical systems, but unity in purpose and in mutual charity will lead to the realization of the day

"When the war-drums throb no longer, and the battle flags are
furled
In the Parliament of Man, the Federation of the World."

In dismay men are asking: "Is religion after all only an idle mockery? Has the Christian religion utterly collapsed under the test? How can a war of mutual extermination exist among Christian peoples? Pause and listen. Above the roar of the tempest you may hear the voice proclaiming: "Though clouds and darkness are round about Him, justice and judgment are the habitation of His throne."

The Christian religion has not collapsed. It is undergoing vastation in the throes of a new birth. The false and the evil must be severed from the true and the good, and arrayed each in its own camp; all religion against all irreligion. The false mask of religion is being torn off from the face of Babylon. The eternal principles of truth and unselfish love are being emblazoned on the sky. War is demonstrating its utter insanity and futility. The world is on fire, but only the weeds and the stubble and the chaff will be utterly consumed.

The Christian religion, now undergoing the baptism of spiritual fire, will emerge as the true Christian religion. Thus purified it will meet every need of the new age. It will be prepared as a bride adorned for her husband, satisfying every yearning of the heart. Its light will be like a stone most precious, clear as crystal, satisfying every demand of an enlightened understanding. Its measurements on the level will be four square, and its height will be commensurate, that is, its teachings will be as broad as truth itself, as far reaching as love itself, and as high as the life of celestial manhood. The new Christian philosophy will arise on a foundation of precious stones embracing all the facts of nature and all the verities of Divine revelation.

This paper aims to justify the statement: "*Nunc licet intrare intellectualiter in res fidei*"—the time has come to enter by the understanding into the mysteries of faith. The prescribed limits of this paper do not permit reference to agnostic or materialistic philosophy.

Religious philosophy occupies the region between science and revelation, entering deeply into each, and uniting the two as it points the way to eternal ends. True religion in a concrete sense is a state of life, in which a man is conjoined to God and fraternally united to all men. The philosophy of religion as thus defined is a tree, whose roots sink deep into the fertile soil of universal knowledge, and whose massive trunk and spreading branches rise into the heavens.

The province of science is to know; that of philosophy

is to know and to understand; that of religion is to know, to understand, and to do. Science, philosophy, and religion are to form a triple alliance, symbolized in Holy Writ under the names of Egypt, Assyria, and Israel. Egypt is the natural mind, with its treasures of knowledge in the memory; Israel is the spiritual mind, with its treasures of spiritual truth; Assyria is the intermediate rational mind, opening outward on the one hand into natural science, and inward on the other hand into the spiritual science of revelation. Of this alliance, when finally realized, it is written:

In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land. Whom the Lord shall bless, saying: Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance. (Isa. xix, 23-25.)

The agents of God are men. In every great emergency, the Lord of heaven and earth raises up a man equal to the need. Such a man was Emanuel Swedenborg. After a life-long study of the works of Swedenborg in the realms of science, philosophy, and religion, I express the profound conviction that the new Christian philosophy, as given to the world through his agency, meets in the fullest measure the highest needs of the age.

I have no desire to eulogize the man, but merely to indicate the measure of the man as an index to the measure of his work, which is the priceless heritage of mankind.

Emanuel Swedenborg was born in Stockholm in the year 1688. He died in London in 1772 at the age of 84 years. After graduating at the University of Upsala he gave five years to travel and arduous study in foreign lands. He explored the great libraries; he came into close touch with eminent men. Hungering and thirsting after knowledge, and endowed with an extraordinary genius for research, he early avowed his determination "to penetrate from the very cradle to the maturity of nature." In pure and applied

science he laid broad and deep a foundation for the imperishable superstructures of later years.

As assessor in the Royal College of Mines, he rendered signal service to the State by his explorations and publications concerning mines and metallurgy. After his elevation to the House of Nobles, he served as a member of the Senate till the end of his life.

A prolific writer, he published a scientific journal and was the author of works on mathematics, chemistry, physics, anatomy, astronomy and physiology, and delineated many inventions, including a flying machine, a submarine ship and a musical instrument after the order of the pianola.

In his "Principia" he explores philosophically the beginnings of all natural things. He produced two ponderous volumes on the "Brain" which are a marvel to specialists of the present day. In his "Rational Psychology" he investigates the senses, the intellect, the affections, the intercourse of soul and body, the rational mind and the will.

His method of research was like that of the modern school. His ideas were based on observation and experiment, never on idle conjectures or unsupported theories. He is called "the modern Aristotle." He says:

I foresee that many of the remarks that I shall have to offer will appear to be mere conjectures or paradoxes. They will so appear, however, only to those who have not gone through a complete course of anatomy, physics, chemistry and the other arts and sciences.

He carefully guarded against unwarranted assumptions, and the deceptive evidences of the senses, declaring:

We are not to deduce experience from assumed principles, but to deduce principles from experience. For, in truth, we are surrounded by illusive and fallacious lights, and are the more likely to fall, because our very darkness thus counterfeits the day.

He affirms that there is a connection and mutual relation between all things in nature, beginning from the first substance and force, and that we must never assent to proposi-

tions unless they are declared to be true by the unanimous verdict of nature. He lays down in no uncertain tones far reaching propositions, as if reading from an open book, and the wondering student, on looking up authorities finds that he is, in truth, reading from an open book—the book of nature, opened before his eyes by thousands of experiments and observations, made partly by himself but mainly by others as he expressly avows.

If we were not here dealing with foundations, and if the stability of superstructures, were not measured absolutely by the stability of foundations, I would not lay the present emphasis upon the value of Swedenborg's work in science. This work, though performed nearly two hundred years ago, is not obsolete, as might be supposed, and never will become obsolete. Is Newton's discovery of the law of gravitation obsolete? Is Kepler's deduction of the laws of the motions of the heavenly bodies obsolete?

Be it noted that Swedenborg's transcendent powers in the field of science were displayed, not so much in the observation of new phenomena, as in the discovery of underlying laws and principles in explanation of phenomena. As already observed, he purposely took his data mainly from others, lest his judgment should be prejudiced in favor of his own discoveries. The history of science shows that a hundred men are qualified to make reliable observations of phenomena to one man who is able to draw correct conclusions from facts observed.

As is well known, Swedenborg anticipated many of the doctrines of modern science. At a time when the authority of Newton gave preponderance to the corpuscular theory of light Swedenborg proclaimed the undulatory theory. The caloric theory of heat was accepted as correct in all the schools within the memory of men now living; Swedenborg declared heat to be a form of dynamic motion. He enunciated the theory of the nebular hypothesis long in advance of La Place and Kant. In pure science, the most epoch-making discovery of the present day is that of the universal property of radio-activity, as first detected in radium and

kindred substances. Through this property our conception of the constitution of matter has suddenly become revolutionized. Swedenborg gave an emphatic exposition of the doctrine of universal emanation, which is radio-activity under another name. The new doctrine of radio-activity finds exemplification on planes above the physical in Swedenborg's doctrine of "spheres," being thus extended into the realm of spiritual philosophy.

At the Swedenborg International Congress held in London in 1910, in celebration of the 100th anniversary of the founding of the Swedenborg Society, about 400 representatives were present from fourteen countries of the globe. Eminent specialists from many fields of science, who had given little or no attention to Swedenborg's work as a theologian, gave concurrent testimony in confirmation of his scientific discoveries, such as his conclusions on the motion of the brain, on the spinal cord, on the cerebral cortex as the seat of psychological activity, and on many leading principles in physiology.

The goal of Swedenborg's scientific labors, which extended through thirty-five years, and culminated in his profound study of the human body, was to find the soul. Just when he had attained the summit of his powers, and was in the full pursuit of his quest, there came a halt in his career. Eager to push on in his fruitful researches, he felt an influence impelling him, as it were, against his will, to take up a different work. The change did not come suddenly, but was extended through months of resisting struggle; then, on his knees, he set down the motto, "God's will be done, I am thine, and not mine." He had heard the Master's call to leave his nets, and to become a fisher of men. Referring to this time many years later, he wrote:

I was once asked how from a philosopher I became a theologian, and I answered: "In the same way that fishermen were made disciples and apostles by the Lord, and I also from early youth had been a spiritual fisherman." On learning this the inquirer asked what a spiritual fisherman was. I replied: "A fisherman in the spiritual sense of the word signifies a man who investigates and

teaches natural truths and afterwards spiritual truths in a rational manner."

From that time he gave up the study of natural science and toiled for many years in the study and unfolding of the Scriptures. He mastered the original tongues; he read through the Scriptures several times and translated them into Latin. He became a seer and a revelator; a seer, especially in that his eyes were opened to behold wondrous things out of the Divine Law; a revelator, in that it was given to him to put the same wonderful things into writing.

This period of Swedenborg's career, which covered the last twenty-seven years of his life, is generally referred to as the period of his "illumination." The senses of his spiritual body were opened, so that he could see and hear in the inner world of the spirit. His work on "Heaven and Hell" is from things heard and seen. He says:

I was elevated into heaven interiorly by degrees; and in proportion as I was elevated, my understanding was elevated, so that at length I was enabled to perceive things which at first I did not perceive, and finally, such things as it had been impossible for me to comprehend.

He was a man sent from God with the gift of sight, that he might see the truth and bear witness to it. "He was not that Light but was sent to bear witness of that Light." Thereafter, he always subscribed himself "Servant of the Lord Jesus Christ." Far from becoming a dreamer, laboring under mental hallucinations, he becomes an exact spiritual logician. His style loses in poetic brilliancy, and takes on the quiet sublime coloring of spiritual exegesis.

Says Henry James:

His books teem with the grandest, the most humane and generous truth; but his reverence for it is so austere and vital, that, like a lover who willingly makes himself of no account beside his mistress, he seems always intent upon effacing himself from sight before its matchless lustré. Certainly the highest truth never encountered a more lowly intellectual homage than it gets in these artless books; never found itself so unostentatiously heralded, so

little patronized, or left so completely for its success to its own sheer unadorned majesty.

Formerly, when looking down into the waters of the sea of natural knowledge, Swedenborg saw therein reflected certain fundamental principles or doctrines which he elicited to serve as guides in the exploration of causes. In a similar way, he now looks down into the living waters of the Word of God, and with illumined vision he sees therein reflected certain fundamental principles or doctrines which he elicits to serve as guides in the explanation of the Bible. Whereas formerly he had seen men dimly as trees walking, now he sees with clear and distinct vision.

The religious philosophy of Swedenborg is all inclusive, since it shows how God the Creator is bound to all his work. Its fundamentals have to do with the origin of all things, animate and inanimate, and how all things stand related to their Origin. It reveals the First and the Last, together with all intermediates in proper connection. As to the external universe, it deals with creation and sustentation. As to the internal universe—the universe of mind and spirit—it deals with re-creation, which is regeneration, and the consociation of like with like under the laws of equilibrium and eternal use.

From Love and Wisdom, organized in self-existent human form, all things proceed. In the likeness of this form all things are made. Order is the preservation of this likeness. Disorder is the distortion of this likeness. Restoration is the return to this likeness. Heaven is human society perfectly organized in this form, the *Maximus Homo*, reflecting the image and likeness of God-Man.

The student is referred to Swedenborg's philosophical and theological works for the full elucidation and application of the principles on which his philosophy rests. Only a meager outline can be given here. The central fundamentals are three in number, called respectively: the doctrine of degrees, the doctrine of influx, and the doctrine of correspondence.

THE DOCTRINE OF DEGREES.

Degrees are of two kinds, namely, degrees of latitude and degrees of altitude. Degrees of latitude are familiar to everyone; they are continuous degrees, shading insensibly the one into the other, as the gradations in waning or increasing light, in falling or rising temperature, in diminishing or increasing density, etc. Nothing more need be said of such degrees except as they are related to degrees of the other kind.

Degrees of altitude are discontinuous, being separated by distinct planes of cleavage. To mark this feature of separateness of one from another, degrees of altitude are called "discrete degrees," the word "discrete" from the Latin "*discretus*," meaning separate, distinct. Definite boundaries keep these degrees apart preventing community of substance, although one is derived in succession from another.

Discrete degrees, as unfolded and applied in the philosophy of Swedenborg are new in the history of thought. Creation is marked by distinct planes of activity and progressive development. Degrees of both kinds exist in all things on all planes. On any one plane, discrete degrees exist in simultaneous order, as inner and outer degrees. On separate planes, discrete degrees exist in successive order as higher and lower. That which is highest in successive order becomes inmost in simultaneous order; for illustration, let a cone be divided by separate planes parallel to the base; when these planes are projected on the plane of the base, the apex or highest point corresponds to the center or inmost point of the base. On any one plane development takes place according to continuous degrees.

By way of illustration of discrete degrees on the physical plane, the chemical combination of oxygen and hydrogen forming water exists in the three distinct states of ice, water, and aqueous vapor. One state is derived from the other, yet the states are separated by definite boundaries. One cannot drink ice or bathe in aqueous vapor—each state

has its distinctive use. Again, the three atmospheres called air, ether and aura are distinguished by discrete degrees; each is distinct from the other as the vehicle of certain forces and activities. The lower was derived from the higher in the process of creation, yet one can never become another.

In the higher realm, the human mind is divided into three distinct regions by discrete degrees, called the natural, spiritual and celestial degrees. These degrees are opened successively in man by orderly progressive living, and a man's final destiny depends upon the development thus effected. Affection, thought and speech are likewise related through discrete degrees—one being derived in succession from the other without losing its distinctive character. The three heavens are similarly related, existing on planes answering to the three distinct planes of the human mind. The kingdom of heaven in all its potentialities exists in miniature in every human mind.

Creation is similar in things greatest and least. All things from greatest to least present a finite image of the Creator. Finally, in God himself exist three discrete degrees in their very origin. In Him, the three degrees are, love, wisdom and use. In God, in man and in nature, the three discrete degrees stand related as end, cause and effect. The highest and inmost degree is the end, this produces the mediate degree or cause, and the cause produces the ultimate degree or effect. In the effect the three degrees are embodied in simultaneous order.

THE DOCTRINE OF INFLUX.

The doctrine of influx describes the action of God in all his works. Creation is the process whereby finite things are formed from things infinite. The Infinite evolves the finite out of itself, but does not thereby become finite. All created things are finite. They are formed and sustained in action by the Creator by discrete degrees. This action is called "influx."

The new Christian philosophy lifts the mind to the contemplation of God-Man as the central Source and Substance of all being. The universal law of radio-activity has its origin in the first emanation from God-Man. This emanation constitutes the spiritual sun, which is the inner living garment of God-Man. The spiritual sun is thus from God, but is not God. It constitutes the beginning of creation, being separated from God by a discrete degree. In the spiritual sun are provided the substances from which the universe is made. God does not and cannot create something out of nothing. *Ex nihilo nihil fit*. Such a notion is unphilosophical, and is to be rejected. The heat of the spiritual sun is divine love; the light of it is divine wisdom; the action of it is use. The first products of this action, which proceeds by influx, are atmospheres—the living spiritual atmospheres of the inner world which are separated by discrete degrees.

The first product of creation in the natural realm is the natural sun, from which emanate the materials used in the formation of the natural atmospheres, and thereafter all forms of matter in successive derivation.

The Lord created the Universe and all things belonging to it by means of the sun which is the first proceeding of the Divine Love and Divine Wisdom, and because the atmospheres decrease in their progression downwards, it follows that they become continually more compressed and inert, and at length, in the last stage, so compressed and inert, that they are no longer atmospheres but substances at rest. (Divine Love and Wisdom, nn. 302.)

Space is an attribute of creation. Its origin in the Divine act, above human comprehension, whereby God bounds his infinity in the creation of finite forms, fitted to receive and manifest life from Him. Hence God is not to be thought of from space, but space is to be thought of from God. He is above and within all space without space, and in all time without time. He is in them but not of them. Love is not a dimensional substance. "All things

in the spiritual world are substantial and not material; and material things derive their origin from substantial things" (True Christian Religion, n. 694).

The law of Divine influx, operating by discrete degrees, reveals the universe in the making. It is the universal law of causation, whereby the First cause is present as the actuating agency in the chain of intermediate causes down to the outermost effect. Without a knowledge of degrees and influx, no rational understanding of causation is possible. Without this knowledge one cannot understand the relation of God to nature, of God to the human soul, of the soul to the body. That is, without this knowledge no rational psychology is attainable.

In the light of the laws of degrees and influx, the new philosophy clearly shows that, while God creates all things in nature from Himself, yet He is perfectly distinct from nature. God is not nature, nature is not God. The new philosophy thus utterly refutes the vagaries of Pantheism.

Man is created in the image of God. All created things are finite and distinct from God, though derived from God. Man is finite and can never become infinite—that is, God. It is an error to think of man as a part of God, for God is One and not divisible into parts. God is Life itself. Life is uncreatable. The soul is not life. It is a form created to receive Life. It lives from life but is not life. In God we live and move and have our being under the law of influx, but are not Divine. No philosophical heresy is more insidious, more dangerous, or more alluring, than the doctrine that men are Divine, that they are even now incipient deities and are destined finally to become merged in the supreme Oversoul of God. This doctrine is the trail of the serpent, beguiling man into the belief that he may eat of the fruit of the tree in the midst of the garden, and not die; that he may appropriate to himself what belongs to God, and thereby become as God, yea, become God. It is an adder on the path that biteth the heels of the horse and the rider falleth backward. The mental horse is The Human Understanding.

THE LAW OF CORRESPONDENCE.

Correspondence is the name given to the relation existing between things existing on the separate planes of discrete degrees. Correspondence, accordingly, is the relation of cause and effect. The spiritual world is the realm of causes; the natural world is the realm of effects. The entire natural world corresponds to the entire spiritual world. Everything in the lower world has a counterpart in the higher world to which it corresponds, or from which it springs as an effect from its cause. Correspondence, being a causal relation, is also a conjunctive relation. Where there is correspondence there is conjunction. Every effect is conjoined to its cause. Correspondence is not a static relation but a dynamic condition, implying the communication of creative and conjoining energy. This communication is called influx, and it takes place into things which are in correspondence. The action by influx is the dynamic aspect of correspondence. Hence, the doctrines of degrees, influx and correspondence are closely conjoined and inseparable from each other.

The Creator is conjoined to creation by the communication of creative and sustaining life to things in correspondence. Preservation is effected by the same means, hence preservation is identical with continuous creation. This truth reveals the universe and everything in it, as existing by the continuous activity and sustaining power of God. As an illustration, the light of an incandescent filament corresponds to the inflowing energy which is producing it. The relation is one of cause and effect. The preservation of the light is its continuous creation; arrest the action of correspondence, that is, interrupt the orderly connection of filament and dynamo, and the light will vanish. Similarly, if the action of correspondence between God and the created universe should cease for an instant, all creation would vanish. Says Swedenborg:

Those who do not deduce the creation of the universe and all

things thereof by continual mediations from the First Being, or Cause, cannot do otherwise than construct broken hypotheses, divorced from causes; hypotheses which, when they are surveyed by a mind with a clearer vision of things, do not appear like houses but like heaps of rubbish.

All things in nature are related to things in man by correspondence. Man is a microcosm or little universe, corresponding to the macrocosm or great universe. The relation is not a fanciful analogy or metaphor, but a vital relation, grounded in the very origin of things. Says Grindon: "Nature is man diffused and man is nature concentrated." This does not mean that man and nature are identical, or confused in substance, that mind and matter are one. The new philosophy thus rejects monism in this form. The mind has an organic existence apart from matter, yet all things in the external world reflect an image of man and also of the Creator. They are one distinctly under the uniting bond of correspondence. In the study of correspondence are embraced all things of the natural world and of the spiritual world in their mutual relations. The science of correspondence is thus a spiritual science combined with natural science—the very science of sciences. It was well known in very ancient times, but was gradually lost and dissipated with the introduction of magic and the black arts. Traces of this wondrous ancient knowledge are preserved in the stories of mythology which are all derived from this origin.

REVELATION.

The sublime principles of correspondence, influx and degrees find their supreme application in the rational unfolding of the Bible. Correspondence is the philosophic key to the understanding of the Word of God. The Word is a symbolic structure consisting of three distinct regions, separated by discrete degrees and conjoined by correspondence. It has three distinct yet related senses, answering to the planes of the several degrees. These planes answer to the

three planes or regions of the mind, and to the three heavens. The Word is the medium of communication and conjunction between God and man in the heavens and on the earth. "Forever, O Lord, thy Word is settled in heaven." The Word of God is in the form of God which is the human form. The literal sense is the body, the spiritual sense is the soul. The body lives from the soul. The letter of the Word is the lowest and outermost sense, and serves as the basis and containing vessel for the higher senses. The literal sense is not naked truth; it is a veil of appearances, and contains apparent contradictions. These appearances are reconciled in the light of the internal sense. The face and hands of the Word in the letter, however, are uncovered. These supply all that is essential to salvation. Men are not left in darkness as to how to live. The hidden light is uncovered as men become prepared for higher living. The Ten Commandments are a summary of the whole Word. On the Two Great Commandments hang all the Law and the Prophets. The letter of the Word is the outer garment which was parted among men. Even so at this day the Word in the letter is undergoing dismemberment in the churches and outside of the churches. The spiritual sense is guarded against such dismemberment; it is the vesture without seam for which men cast lots.

Without the key supplied by the science of correspondence, a large part of the Bible is a sealed book. Neither the book of nature nor the Book of Life can be understood without true doctrine. In all ages men have gone to the book of nature without a knowledge of spiritual law in nature, and have derived therefrom irrational dogmas by sensuous reasoning; notably in recent years the dogma that nature springs from itself; that a cell of protoplasm is self-evolved, until finally it attains unto the perfected form of man. Just so down through the centuries men have gone to the Book of Life, without the light of true doctrine, and have derived therefrom all manner of irrational dogmas which profane the very name of God.

The Seer of the New Church lights the lamp of true doc-

trine from the testimony of the entire Word. The doctrines of the new faith are not from Swedenborg but from the Word. One and all they are drawn from the literal sense of the Word as illustrated and confirmed by the light of the spiritual sense.

The Word of God is a Divine allegory. "Without a parable spake he not unto them." To explain the parable is to open the symbol by the key of correspondence. This is not to explain away the literal text, but to reveal the living soul within the body of the letter. In the letter the Word exists in its fulness and power, as the soul of a man exists in its fulness and power in the body. All power, however, descends into the body from the soul. All the power and glory of the Word descend from the internal sense into the letter. The letter of the Word constitutes the "clouds of heaven" in which the Lord is now making his second coming in power and great glory. This power and glory are from the internal sense of the Word. The first coming of the Lord was as the Word made flesh, as the Word Incarnate. The second coming is as the Word in the power and glory of the spirit shining through the letter.

The great religious and philosophical mission of Emanuel Swedenborg was fulfilled in giving to the world certain writings, of which the chief ones are the "*Arcana Cœlestia*," the "*True Christian Religion*," the "*Apocalypse Revealed*," the "*Apocalypse Explained*," the "*Divine Love and Wisdom*," the "*Divine Providence*," and "*Heaven and Hell*." In these works the prime laws of correspondence, influx and degrees are applied in the unfolding of the spiritual sense of the Word, and in the rational explanation of creation and the supreme problems of human life.

In a summary, the central teachings as thus derived are these:

1. The Lord Jesus Christ is the One God of heaven and earth, in whose Divine Humanity are embodied the three essentials of Father, Son and Holy Spirit. The eternal Jehovah descended and assumed a human that He might

thereby redeem and save men. The maternal human as taken from the virgin was not Divine. This was tempted in all points like as we are, yet without sin, for He always overcame. This maternal human was entirely put away during the work of redemption and glorification, and in its place was taken on a Divine Human from the indwelling Father. The Holy Thing born of Mary was the veritable Son of God. This Holy Thing had two human natures, one from the finite mother, and the other from the Infinite Father. When speaking from the maternal human during the earth life Christ seemed other than God, for as to the maternal human He was not God. When speaking from the paternal or Divine Human He spoke as God for He was God. In the risen and fully glorified humanity of Jesus Christ the Father and Son are one in essence and in person. No man has seen the Father at any time, since Love is not visible. The Son has brought the Father into view. "He that hath seen me hath seen the Father." The Father is the soul of the Divine Humanity, of Jesus Christ.

2. Redemption consisted in the subjugation of the hells, and the restoration of order and a preparation thereby for a new spiritual church. The passion of the cross was not redemption, as has been believed. The passion of the cross was the final temptation and victory by which the Lord completed the work of subduing the hells and glorifying his humanity. Redemption was a work purely Divine, and could not have been accomplished except by Jehovah Himself in the flesh.

3. Saving faith is to believe in the Lord Jesus Christ as the One God of heaven and earth, and to keep the commandments of His Word. Peter, the Rock, represents this living faith. On this rock the Lord is building his church.

4. Salvation consists in being saved from sinning and the desire to sin—not in being saved from punishment. God punishes no one in this world or in the next. Sin automatically punishes itself.

5. Evil is disorder arising from the abuse of freedom.

It is not undeveloped good; it is the perversion of good. It has its seat in the perverted state of the natural mind, which is opposed to the spiritual mind. The spiritual mind is preserved in a state of integrity without disorder or sin. Regeneration effects the restoration of the natural mind and brings it into correspondence with the spiritual mind.

6. The Divine Providence is universal, entering into every detail of human life. It is the government of the Divine Love and Wisdom. The supreme end of the Divine Providence is the formation of a heaven from the human race. In the Lord's sight all the inhabitants of heaven appear as one man, the *maximus homo*, in the perfect image and likeness of God.

7. God is Love, organized in the human form. Love is never angry. Anger belongs to hatred. In the letter of Scripture God is represented as angry, in accommodation to the perverted states of men to whom he so appears when punished by sin.

8. In the Lord and in the Word there is a marriage of good and truth, of love and wisdom. This heavenly marriage union in the Lord is the origin of true marriage love. In heaven an angel consists of a married pair. Sex is eternal, being grounded in the very origin of the complementary substance of man and woman. It is written: "In heaven they neither marry nor are given in marriage." This is because the spiritual nuptials are effected in preparation for heaven, not in heaven where men are the angels of God.

9. In its highest and inmost sense the Word treats continuously of Jesus Christ as God. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke xxiv, 27).

"Had ye believed Moses ye would have believed me for he wrote of me" (John v, 46).

In Jesus Christ the Word, which was God, became flesh and dwelt among us.

THOMAS FRENCH, JR.

HOW TO KEEP THE CHURCH IN TOUCH WITH THE WORLD.*

BY THE REV. WALTER B. MURRAY.

IT is our business in life to keep the Church in touch with the world. It is for this that the Lord sends us forth. No topic ought to appeal to us more profoundly.

We earnestly desire to accomplish successfully this mission which the Lord so graciously has permitted us to undertake. We are earnestly striving to do it faithfully and well; but in view of the largeness of our mission, in view of the vastness of the fields already white unto the harvest, and in view of our own helplessness and ignorance so far as our own individual powers are concerned, we cannot but feel as little children.

And it is fortunate for us if in this matter we do feel as little children; it is fortunate if we recognize that in ourselves we have no power of accomplishment; it is fortunate if we turn constantly for instruction and support to our Lord who sends us forth. In this matter, as in all others, without Him we can do nothing. We are only as branches of the Vine. It is only as we abide in Him and He abides in us that we can bring forth fruit. Thus we find that we can successfully accomplish our work on earth by learning well how to keep ourselves and the Church in touch with heaven. Herein lies the secret of success.

Of all the ways in which we may keep in touch with heaven, I feel it incumbent upon me to emphasize the way of prayer. Many of us when prayer is mentioned think of prayer for personal needs, but the kind of prayer which will

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enable us to keep the Church in touch with heaven, and also keep the Church in touch with the world, is not only the prayer for personal needs, but the personal prayer for the needs of others, that which we know as intercessory prayer.

It is true that some aspects of the Old Church idea of intercessory prayer are wholly incorrect; for we know that many Old Church people still ask the Father for the sake of the Son, as if that formula were a bit of magic working miracles, and also in some cases seem to manifest the belief that by their prayers they can change God's purposes; but the Old Church, which is oftentimes the New Church under Old Church names, is rapidly gaining a more correct idea of prayer, and they are working wonders with it that we never even dream of. They are working wonders with intercessory prayer, with prayer to influence and change the lives of other people who perhaps do not pray at all.

It seems strange that among New-Church people, who are supposed to know more about the Bible than others, there should be any doubt as to the efficacy of intercessory prayer. I would not believe such doubt to exist if it had not been thrust unmistakably in my face. The Bible has many cases of intercessory prayer. There is no more beautiful and affecting petition recorded anywhere than the prayer of Moses for his people. Samuel said to Saul, "God forbid that I should sin against the Lord in ceasing to pray for you." Daniel also interceded for the Jews, made confession of their sins, and interceded in their behalf; and we perceive that his prayer was indispensable to bring the Jewish captivity in Babylon to an end. The Lord prayed for others. He said that He prayed for Peter. He told us to pray for others. One of the last acts of his earthly life was His intercessory prayer, occupying the entire seventeenth chapter of John.

The Lord in the supreme example of prayer which He gave us, known as the Lord's Prayer, phrased every petition in the plural, making it include all others. If our inclusion of others in this prayer-form had no efficacy, the plural

form would be a mockery. Since that of course cannot be, it follows that the prayer for others does avail. And if it avails, where shall we pause in our asking? And since we are constrained to believe that it does avail, should we not use this power as the most constant and most important phase of our efforts to keep the Church in touch with the world?

I sometimes hear advocates of intercessory prayer say that God is able in this way to bring about results that He could not bring about otherwise, but just how it is effected they do not know. I can join with them in bearing witness to marvellous results accomplished by it, and I think I understand the philosophy of it, or, let us say, its mode of working. The Lord's power is always available for our needs just as electricity always exists for its proper uses. By our prayers we become spiritual dynamos, through which the Divine influx is put into operation. Just as in other things we must provide a basis in ultimates for the descent of the Divine power, so also in prayer. Without such a basis as our prayer affords the power cannot descend. By means of that basis the Divine influx can descend, and does descend, to bless unnumbered myriads. If the dynamo advantaged itself alone it would be a very useless piece of machinery. So, if we in prayer advantaged ourselves alone, we should be out of harmony with God's altruistic scheme of things. As our religion has as its motive force in our souls the desire to benefit others, so must our prayers have as their objective the welfare of others.

I am urging that we learn to pray as we have never prayed before, in a new way, with a new spirit: that we learn to pray for others, for their conversion, for their spiritual growth, believing as our Lord has taught us, that we shall receive the answers to our prayers. My brethren, by means of intercessory prayer we can help to work a transformation in the lives of others that will mean heaven for them.

In considering our topic we need to think of two phases of the word "church." First, as it relates to our new system

of truth, the New Jerusalem descending from God out of heaven for all His children. Second, as it relates to our outward organization. In asking ourselves the question, How shall we keep the Church in touch with the world? we think of both these aspects of the Church.

There is oftentimes occasion to present the truth of the New Age so impersonally that others will not think of our outward organization. We are attempting to do this largely through our publication societies, and we need to develop this method of presentation so that it shall meet the needs of the world upon every phase of its activity. The world wants the Lord's truth. It does not want it as our truth, but as the Lord's, independently of our organization. It is our duty to present it so simply, and yet so diligently, that they shall see it and understand it, and those who are to be of the Lord's New Church will receive it when it is clearly shown to them adapted to their modes of thought and to their needs.

Volumes might be written upon this one phase; but I am here going to emphasize the other phase because we are working through an organization whose soul we think is the New Jerusalem, an institution which we recognize to be indispensable, serving as a necessary basis in the material world for the manifestation of the Divine. In this work we find ourselves first of all doing the same work as others who present our truth only in the impersonal way, but we are presenting it as coming through an outward organization, thus recognizing the body as well as the soul. In this work we find our personal problem.

In the first place, I would say that I am impressed by a lack of adaptation to the average mind in our preaching and our teaching. Our sermons are for scholars, for thoughtful people; not because we are necessarily scholars or excel others in mental power, but because of the character of our revelation of truth. Our ordinary utterances based upon it appear to the external mind to be complex and difficult. And our statements are difficult, even for the scholarly mind, untrained in our modes of expression and thought, to

comprehend. Having learned somewhat of our system we speak of it with the glibness of the medical man, or the electrician, or the mechanical engineer, forgetting that others who hear may not have been technically educated as we have been. The medical man, or the electrician, or the mechanical engineer, is not inherently superior to other men; he simply has a technical education that they do not possess, and when he speaks in his technical language he appears learned merely because he is technical. We speak a language that the world does not understand chiefly because our language is technical, and what people do not understand with ease they are very apt to reject. It is simply ridiculous for us to talk to the average man, either in or out of the Church, about the truth of good, and the charity of faith, and the spiritual of the celestial. To him it is Sanscrit, and not understanding it he rejects it as unprofitable, fit only for people who have time to browse in books and discuss impractical things. He wants a practical religion. We do not know how to be simple, by which I mean untechnical. We cannot keep the Church in touch with the world until we put our truth in its terms and adapt it to its experience of life.

The mind of the average man, because of different training, is vastly different in its outlook upon life from our own. We live in a world apart, a world of books—and of books of whose contents even the world's most learned men as yet know nothing. We come fresh from our studies, and talk, as we think, intelligibly; but to others, and possibly often to our own people, our speech has so many unknown words that it is beyond the comprehension of the average hearer. The average man does not care in the least for theology. He probably could not give a definition of the word, nor a definition of any other of the 'ologies. Philosophy means to him only a so-called philosophical view of things, and a philosopher is one who adapts himself, resigns himself let us say, to the inevitable with the best grace possible. When we perceive what the public enjoys from a Billy Sunday sermon we realize how simple and untech-

nical we must become if we would be understood by the average man. I do not advocate Billy Sunday's descent into slang and vulgarity, but we do need supremely simplicity and adaptation.

The average New-Church congregation is extremely select and exceptionally intelligent. It is often so select and intelligent that outsiders coming in to worship with us do not find themselves at home. Our congregations demand a certain dignity and chasteness of expression, and I am at times tempted to suspect that possibly sometimes certain elements in them are willing to forego the perfect understanding of parts of our religious treatises that we call sermons if they feel that the proprieties are being duly observed. Yet in the main our audiences are trained to understand our technicalities. This training, which exists certainly with the leaders among our laymen, causes us to aim to satisfy the highest level of intelligence in our congregations. With what result? That the average hearer understands only a general outline of what we say, and outsiders understand practically nothing at all.

It seems to me that here we are making a deplorable mistake. We ought to preach so simply that everyone in our audiences will understand and enjoy what we say, and will be helped by it, even those from the outside who know little or nothing of our theology. We ought to preach doctrine continually, the doctrine that enlightens and informs, and also leads to life—particularly the doctrine that leads to life—but we ought not to do it in an obviously doctrinal way, making use of technical terms. If the higher levels of our congregations complain of our simplicity of style and statement, which is indeed possible, we can urge as our excuse the good of the greatest number, and plead with them to apply the Golden Rule.

But what I want to say supremely is that we must learn to preach a definite gospel of help and salvation. We can never keep the Church in touch with the world by preaching theology in a way now recognized as old-fashioned in every church. The world wants to hear a definite gospel. It has

needs, terrible needs, needs so many and so pressing that it is overwhelmed by the tragedy of its life. We have as yet produced no definite gospel to reach the hearts of men. We do reach their intellects at times, if we can get them to stop long enough to listen to what we have to say. But we do not reach their hearts. Our appeal is rather to the intellect, for we communicate the doctrinal forms of religion rather than its pulsating life.

The old theology taught men that they were lost, eternally lost; painted the picture so graphically that they shuddered in terror; and then they pointed to a way of salvation. The Roman Catholic Church pointed to good works and blind obedience to an ecclesiastical despotism. The Protestant Church pointed to the dragonistic teaching of faith alone. Together, they brought the First Christian Age to its bitter end.

But nevertheless it is true that men are lost. The first Adam did definitely fall. What matters it that we of the New Church think of him as a church rather than as an individual? Spiritual death did pass upon all mankind. Swedenborg tells us that from birth we of ourselves are in all evil, and that it is the Lord's constant endeavor to keep us from plunging into ever deeper evils; that the Lord is ever as a great magnet drawing us out of our lost condition, so far as we will permit it, upward to Himself. And the Lord tells us the same thing in innumerable passages. For example, we read: "Except a man be born again, he cannot see the kingdom of God." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "Except ye believe that I am, ye shall die in your sins." What does that mean but that men are eternally lost without the new life from above beginning in their hearts like a new birth? You and I simply do not realize it except as an intellectual proposition. It does not frighten us. It does not trouble us. If brought to our attention, we perhaps shrug our shoulders and say, "I am sorry," as if it were no personal concern of ours at all. But it is a matter of immense concern to us. Listen:

So thou, O son of man, I have set thee as a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

We, as ministers of the Lord's new gospel to the world, have as great a responsibility as ever prophet had of old. We cannot escape it. And until we realize that responsibility and meet it by our teaching we cannot even get into touch with the world, for the world knows it needs a Saviour. It turns readily to that man who points a way of salvation, to that church that does it. If we do not try to convert the world from its evils of life and induce it to accept the Lord as its perfect Saviour we are unfaithful to our trust. And we need a definite message to deliver. We indeed have it, but we are blinded by our wealth of truth.

Just as the old churches gained their power over the hearts of men by teaching them that they were lost, and then showed a way to heaven, so must we of the New Church teach. In that way alone, by providing a sure remedy for the universal need of salvation, can we gain power over the hearts of men, and both get and keep in touch with the world.

I ask you frankly if we teach men that they are lost, and tell them unmistakably the way of salvation? Even many of our own people, who hear us preach every Sunday, do not actually realize that they have been or are to be saved from anything. If people do not realize that there is some dreadful evil to be saved from, they cannot appreciate a way of escape. To many of our own people I feel confident that the supreme theme of the Bible, which is salvation, has no meaning. For them the Lord has come in vain. They are conscious of no particular sin. They are members of the New-Church organization, and the New Church is from

heaven; it is the Lord's; and because they are members in good standing they are saved.

My brothers, you and I have a definite gospel to preach, even if it is oftentimes obscured by other truths. It is the blessed fact that the Lord Jesus Christ is the life of the world, its light, and its only Saviour, and that they who are not conjoined to Him by a life lived in vital fellowship with Him in the keeping of His commandments are lost—are already lost. They must be born again. They must be born from above. You and I know that unless the spiritual plane is opened in man by the acknowledgment of the Lord and the life of obedience to His commandments, he will perish; nay, he is already lost.

Because we have learned so much of the Lord's mercy, we forget the eternal fact of man's lost condition, and we neglect to point out with proper emphasis the only way of salvation. We look indulgently at all men, because we think we cannot know their hearts and say definitely if this man or that is really lost. We cannot indeed judge the individual, but at least we can preach the everlasting fact, "Ye must be born again." If our hearers have not accepted the Lord Jesus Christ as their personal Saviour, they are lost. We can preach it as emphatically as men of old ever preached their dogmas.

When men did not understand the operations of the Lord in saving man the mystery of his lost condition appalled them. They frightened their hearers by the terrors of a material hellfire, but they at least made them serious about salvation, and open to the Spirit of truth. We of the New Church understand the mystery of salvation intellectually, and could write books upon the process, but with the mystery gone our horror of hellfire is gone. And yet there is a more terrible aspect to hellfire than the old theologians dreamed. Hellfire is not a horror from which men would voluntarily escape but cannot. It is the evil fire of lust and falsity from which they do not desire to escape, and it is from this self-chosen death that they in their blindness accept, that we must rescue them.

We of the New Church may be content to consider ourselves merely as sacred repositories of the truths of the New Age, be content to delight ourselves in the intellectual perception of these truths, as men delight themselves in art or music, be content to communicate now and then our beautiful beliefs to other men. But, meanwhile, men are dying in their sins, carelessly, indifferently, or deliberately choosing the evil, confirming themselves in it, and we are doing nothing in the way of active work to rescue them. They are not only inmates of the slums, but of palaces as well. We do not even wring our hands at our inability to help. We gaze blankly, impassively, about us. If men are dying in their sins, we do not see it. We are as men asleep. Our Master whispers to us in our studies that the supreme love of His heart is the salvation of the human race, and we repeat the thought as one mutters words in a troubled dream.

How are we to keep the Church in touch with the world?

First, by keeping the Church in touch with heaven by diligent reading of the Word and its interpretation in the light of the New Age; by prayer, personal and intercessory; and also through the active practice of a religious life.

And then again by prayer, by praying constantly for light and help upon all our problems; by praying definitely for the conversion of individuals out of the Church, and the growth in grace of others within it; by praying definitely for all others, with the love of the Lord in our hearts for the salvation of the human race.

With this love of the Lord in our hearts, by adapting our teaching and our preaching to the understanding of the average man rather than to that of experts; adapting it to the needs and to the experience of life of people unacquainted with the technical expressions of our religion.

By preaching a definite gospel of salvation from evils of life, the gospel of changed motives and the changed life, the gospel of personal touch with the Lord Jesus Christ as God and Saviour, actually present and dwelling, not in a far-off heaven, but here and now with every man who needs

Him; a vital, living, gripping gospel that will actively demonstrate to men the power of God in their lives.

By becoming missionaries, not only in the distribution of literature calling attention to the New Age, but by coming into personal touch with men in order that they may be put into personal touch with the Lord; and by inducing our people to become missionaries in this new sense.

Emphatically, by realizing in a new and deeper way that men are not saved by inherited natural good, nor by the outward practices of piety, but only by being born again; yes, by realizing, as our Lord did, that all men are lost without the knowledge and love of God in their hearts, and then taking to them the blessed gospel that God so loved the world that He gave His only-begotten Son that whosoever believeth in Him might not perish, but have everlasting life.

WALTER B. MURRAY.

RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS.

BY ANGELINE BROOKS.

THE public school, acknowledged to be the corner stone of our common democracy, was first established in this country, and is still maintained, to promote good citizenship. For no other reason could the expenditure of the vast sums of public money required for the support of the schools be justified.

The public school is the *common school*—a term implying the social idea which underlies our democratic institutions. Without an educated citizenry—intellectually and socially educated—there can be no true democracy. While this is admitted, and the value of our public schools as supplying an essential factor in the maintenance of our free institutions is acknowledged, there is still a growing sentiment that the kind of education now afforded in the schools is lacking in an element which is essential to a preparation for citizenship, namely, the element of religion. To determine whether a religious education is essential to good citizenship we must consider what is involved in the idea of citizenship, and also what is necessarily included in a religious education.

Citizenship implies organized society with attendant duties and obligations on the part of every citizen. To maintain in a common, harmonious life numbers of human beings of varied capacities, tastes and beliefs, such as make up the average community, it is necessary that there prevail a common purpose, and that this purpose proceed from the acknowledgment of a common motive or principle. The rallying cry of true democracy, "All for each and each for all," expresses the purpose necessary to the solution of the problem of living together, and involves the application of the only principle of action which has sufficient compelling

power to secure the carrying out of that purpose. This principle is the principle of love—the love of God and the love of humanity.

That this is so is seen when we consider that any inferior motives of conduct are always based in some form of self-seeking, and so tend to promote, not social harmony, but social discord. They lack the unifying element which springs from a willing obedience to the two great commandments of the law as given by Moses, namely, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy vi, 5), and "Thou shalt love thy neighbor as thyself" (Leviticus xix, 18),—commandments recognized alike by Protestant, Roman Catholic, and Jew as of Divine authority. Jesus said, "On these two commandments hang all the law and the prophets" (Matthew xxii, 40).

A life of willing obedience to these two commandments is a religious life. The instruction and training necessary to prepare for such a life constitute religious education. To learn what is involved in obedience to these commandments is the intellectual factor in a religious education; to learn to give willing obedience to them requires that training of the affections and desires which will give efficacy to the dictates of the intellect. To know the right is not enough; true obedience springs from love of the right.

It is necessary to the unfolding of our subject to take the inclusive view of public-school education which involves the heart as well as the head and the hand. Less than a generation ago, the training of the hand as an essential factor in education was opposed, and even ridiculed, by men prominent in the educational world. The newness of that idea has now worn off, prejudice has given way, ignorance has been enlightened, and head and hand are now working cordially together in our schools. To complete the trinity of activities it remains to find means for the right training of the heart—for that kind of training which results in character based upon principle, and actuated by love of right. Without such character the individual is like a piece of

machinery out of gear, and society made up of such individuals suffers consequent disorders and discords.

When all the faculties of the human being are in their right adjustment the life of the individual runs smoothly; and society approaches the ideal in proportion as this adjustment in individual lives prevails. It is by the centralizing of all motives of conduct in obedience to the Divine Commandments that this adjustment is accomplished, even as it is by the operation of the immutable law of gravitation that all the forces of nature are held in equilibrium.

It is not moral education that we are considering, although that is involved in religious education. It is much more than moral education, since that does not necessarily go below the surface, or touch the deepest springs of action; neither is it that so-called religious education which is based upon adherence to historical creeds and the observance of ceremonials; nor is it, even, only that deeper conception of personal religion which in the past has produced so many saintly characters; it is that, plus an education that has reference to the whole human race, in its entire range of inter-related necessities and obligations, and that looks upon each individual as vitally related to the whole. This is a moral, not a religious, conception.

No larger conception of the religious life is possible, and no less inclusive conception will suffice for present-day requirements, for with the growing realization of the organic unity of the human race, the citizenship that once concerned itself only with local affairs and relations is now taking the larger view of world-citizenship which calls for wider sympathies and involves greater obligations—sympathies that must include every race and creed, and obligations that can be met only by the elimination of all selfish rivalries, whether between individuals or nations. Already the prophecy of a world-federation of nations is heard, and, paradoxical as it may appear, the fulfillment of this prophecy is looked for as one of the results to follow the world-upheaval now in progress.

It is not only citizenship in the local community and in

the nation, but world-citizenship for which our youth must be trained if we are to preserve our own institutions, and are to maintain our present moral leadership among the nations, and there is timeliness in the demand that our public schools be made effective in the development of character, as well as in the training of the intellect, that character-building take the place in the school curriculum which its importance demands.

In Genesis i, 27, we read, "And God created man in His own image." Commenting upon these words a great educator has said, "It takes the whole race of mankind, loving one another, to make the image of God in perfection." This perfection has not yet been reached. Man is still in the making, but, as another has said, "The whole range of history is also the range of the unfolding will of God, and along the upward pathway of ascending life, the race is approaching the fulfillment of God's decree, 'Let us make man in our image, after our likeness.'"

It will be "by slow degrees, by more and more," that the fulfillment of that decree will be accomplished. Is it too much to assert that one important step in this upward movement will have been taken when a graded system of religious instruction in all our public schools is prescribed and enforced by school authorities? Surely, when we consider how revolutionary the innovation will be, we must prophesy for it an epoch-making importance in the history of our country.

To carry forward the proposed movement will be no light task, for, to be of practical value, this religious instruction must mean something more than merely the addition of a new course of study to the curriculum, as, for instance, a new branch of science might be added. It must mean the bringing in of a religious atmosphere, and the unifying of the activities of the school in a central thought—the thought of a loving Heavenly Father, the Source of all things, the almighty Ruler of the universe, "whose glories shine from sun and star," and whose Divine orderings are traced in the minutest revelations of the microscope.

Little children, in some kindergartens, are now living in such an atmosphere. Whether or not they do in all depends upon the kindergartner. The following incidents illustrate what is meant by the religious atmosphere of the kindergarten, and they also contain suggestions for the primary school and more advanced grades.

Eugene, a sturdy boy of less than four years, was brought to the kindergarten and timidly and apologetically introduced by his little sister as the boy that could say the curses. A wilful, quarrelsome, unruly boy he was. In that kindergarten the Heavenly Father was kept always in the midst, and the children were accustomed to refer to Him as a loving Friend. When, one day, they were shown some beautiful flowers, and were reminded that the Heavenly Father had painted them with His sunshine, Eugene exclaimed, "I yike Him! I yike the Heavenly Father!" From "Stories and Incidents of Child Life," we obtain the following:

The children of the Shaw Memorial Kindergarten in New York City had often sung the words,

"Praise Him, praise Him
All ye little children,
God is love, God is love,"

varied, sometimes, to "Love Him" or "Thank Him." These children were one day taken to Central Park, where, for the first time in the lives of many of them, they saw trees, grass, and growing flowers. As they walked into the Park they were silent, overawed by the beauty around them, until one boy said, "Miss Crawford, I think we ought to sing 'Praise Him.'" When asked why he wished to sing that, his reply was "Just look at them trees, and them flowers!" So they all sat down upon the grass and reverently sang the hymn of praise.

To be prepared to lead their pupils through Nature up to Nature's God is an essential qualification for all teachers. If religious education is to be carried forward with efficiency from grade to grade of the schools, the advancing courses of nature-study and of the sciences must, with intention, be so conducted as to lead continuously to deeper

and truer apprehension of the immanence of the infinitely wise and loving Creator, and of the immutability of His laws. Some one has said: "The natural world is one vast mine of wisdom; in seeing this wisdom there is philosophy, in loving it there is religion."

Religious education implies the religious educator. The teacher makes the school, determines its spirit, its atmosphere, and is responsible, in large measure, for the temper and attitude of the pupil towards his work and towards his companions. To promote religious education in the schools, one of the first essentials is the truly religious teacher—the teacher loving, reverent, enthusiastic, sympathetic, patient, inspired by high ideals for herself, and appreciating the sacredness of her opportunities to influence the minds and hearts of her pupils. It is only in the schoolroom where presides such a teacher that the soil is well prepared for the sowing of seeds of religious truth—seeds which can find germinating conditions only in the loving and responsive heart; for it has been truly said that all instruction imparted to a child while he is in an antagonistic attitude of mind is practically thrown away. Happy the teacher whose temperament and training have prepared her to promote in the schoolroom an atmosphere of affection, of hope, and joy, and who understands, and employs the means by which feeling may be crystallized into thought and action. The democratic community-life of the common school affords abundant opportunity for the practice of all the virtues of good citizenship, and nothing that concerns the activities of that life should be overlooked by the teacher. Thomas Hughes once said, "If I were a schoolmaster, I would let who would teach in the classroom, but I would always be with the boys on the playground."

If religious education in the schools is to be carried forward with an efficiency sufficient to justify all the expenditure of time, labor, and means which the planning and practical operation of the scheme require, then must the teaching force be selected, trained, and superintended, with the utmost care. The necessary elimination of the antagonistic,

the indifferent, the sentimental, and those over-zealous to promote some private theory of religious education, will call for the exercise of wise firmness on the part of school authorities. Teachers in the various grades of the schools—and the success of the movement depends upon them—will work heartily and efficiently only when under the inspiring leadership of school boards and school superintendents who are known to be in cordial agreement among themselves regarding the place of religious education in the schools, and the best means of promoting it. To them the teachers must look for instruction and guidance.

To be consistent in promoting a religious education which shall prepare for good citizenship, it will be necessary also to eliminate from the schools any systems of markings and place-takings which tend to promote dishonesty and unwholesome rivalries.

It cannot be questioned that a prime necessity for giving definiteness to the instruction proposed is a manual, or textbook, authorized by school authorities, and required by them to be used in the schools. To prepare a manual of instruction acceptable alike to Protestant, Roman Catholic, and Jew, while it will not be an easy task, cannot be impossible of accomplishment, for Protestant, Roman Catholic, and Jew meet on common ground in their acceptance of the Old Testament Scriptures as the Word of God, and the laws therein contained as of Divine authority.

The law as given by Moses to the Israelites is primarily the law contained in the Ten Commandments; all other Mosaic laws are based upon them and follow from them.

Before the Ten Commandments were proclaimed from Sinai, the Israelites were not so ignorant of common morality as not to know that it is wrong to kill, to commit adultery, to bear false witness against one's neighbor; but, given amid the most sublime and awful exhibitions of the Divine presence, these laws, prefaced, as recorded in the Scriptures, by the solemn announcement, "And God spake all these words," are seen to be not civil and moral laws

merely, but spiritual laws—laws of religion, because, being God's laws, obedience to them becomes a religious act. "He who breaks any of these laws is not only injuring society in general, but is also sinning against his God."

As Divine laws the Ten Commandments differ from man-made laws, as the works of God in nature differ from human creations. Flaws and defects appear when human creations are subjected to minute examination, but the more minutely the handiwork of the Divine Creator is studied, the more does its glorious perfection appear. That the Ten Commandments are found to be of universal applicability, for all time and for all men, under all possible conditions of life, attests their Divine origin.

No other system of laws than that contained in the Ten Commandments offers any adequate basis for a common agreement among religious instructors; no other code of laws covers the whole range of human relations and duties. As has been well said, "All the evils that can ever exist are included within the evils enumerated in them." It is because of their inclusiveness that the Ten Commandments are adapted to the life of today. The unfolding, for instance, of all that is involved in the command, "Thou shalt not steal," if it led to the carrying out of the spirit of that law into industrial and commercial relations, as well as into all the activities of private and social life, would bring order and peace where now, through violations of its spirit, discord and social rivalries prevail.

The Ten Commandments may well be termed "The Divine Constitution of Human Society." To that constitution as our charter of rights and duties, we may turn in whatever disturbances or perplexities we may be, and find in it the needed instruction and direction. To prepare for use in the schools a manual of instruction, based upon the Ten Commandments and adapted to the needs of the advancing grades of the schools, is a work worthy the effort of the best minds.

In the Sermon on the Mount, Jesus teaches that below the letter of the Commandments there is a deeper meaning

—that they relate not merely to the outer life, to our words and deeds, but also to our inner life, to the affections, the motives, purposes and thoughts within our words and deeds. This we learn from His words, “Ye have heard that it was said by them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment’; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment” (Matthew v, 21, 22). Here anger and murder are shown to be one in essence, however they may differ in outward appearance. To the young man who complacently said he had kept all the Commandments from his youth up, Jesus applied a test of his interior sincerity, which sent him away sorrowful (Matthew xix, 22).

In the command known universally as “The Golden Rule,” contained in the Sermon on the Mount, Jesus sums up all the requirements of the law and the prophets. It is to be noted that the command is introduced by the word “therefore,” thus expressing a deduction from what has gone before, and that it concludes with the words, “for this is the law and the prophets.”

The entire passage reads:

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. (Matthew vii, 11, 12.)

Is it not as if Jesus had said, “If you will show your love to your Father in heaven, by treating others as He treats you, you will, in so doing, be obeying the Two Great Commandments on which hang all the Law and the Prophets”?

God requires obedience to His laws, not arbitrarily, as is evident, but because such obedience is the necessary condition of attaining the highest blessedness in life. His infinite love is expressed in His laws—His laws for nature, written in the material world, and His laws for governing human conduct, expressed in His written Word.

The first Psalm of the Hebrew Scriptures states the

causes that produce the successful man,—the man of whom it says that “whatsoever he doeth shall prosper,”—and gives, by contrast, the reasons for the failure of the man spoken of as “the wicked man,” who is compared to “the chaff which the wind driveth away.” It is as true now as when the Psalm was written, that the man “whose delight is in the law of the Lord” is the prosperous man. Everywhere throughout the Scriptures the call is for obedience to the Divine Commandments. The fifteenth Psalm gives the characteristics of the man of whom it is said that “he shall never be moved.” The 119th Psalm, which opens with the words, “Blessed are the undefiled in the way, who walk in the law of the Lord,” is a continuous expression of love for the Divine commands and of desire to obey them. Might not a reverent study of the Psalms here referred to, and of the many others of similar import, be made conducive to that character-building which is the object sought by the proposed introduction of religious education into the schools?

It is much to be desired that there be prepared a book of selections from the Scriptures, acceptable to Protestant, Roman Catholic, and Jew, as suitable for reading in the schools, and that the daily reading of portions of it, without comment, be prescribed. It is impossible to estimate the benefits that would follow from such a daily exercise, especially if the teacher were in sympathy with it.

The singing of hymns expressive of love, gratitude, and worship may be made a powerful factor in the development of that religious susceptibility, without which religious instruction is ineffective.

One important benefit which may be expected to follow the proposed new course of instruction in the schools, will be its reflex influence upon the homes of the pupils. How far-reaching and vitalizing this influence may become it is impossible to foresee.

ANGELINE BROOKS.

THE IMPORTANCE OF BEING INTERESTED.

BY WILLIAM MCGEORGE, JR.

IN a recent *Outlook* there appeared an instructive article under the above caption by H. Addington Bruce.

He begins by citing the cases of Franklin, Darwin and Mozart. Of Franklin he says that at the age of ten he was busy all day boiling soap and filling candle-moulds, and while he worked faithfully enough, it was with such scant enthusiasm and little skill, that his father realized he would never make a success in a business of which he, the father, was very proud, and he asked an older son to take Ben into his printing office, where the chances for study and finally of writing, developed such an interest that he became Franklin, the immortal. Darwin, the son of a successful physician, given all the advantages of a good schooling, admitted himself that his father and teachers regarded him as "rather below the common standard of intellect," and while he neglected his schools, developed a marked fondness for vagabondage, so that his father once said and predicted, "You care for nothing but shooting, dogs, and rat-catching, and you will be a disgrace to yourself and your family." He was sent to the University of Glasgow to fit him for the practice of medicine, but was compelled to admit, "I hate the work here, and I cannot possibly be a physician." Then he was sent to Cambridge, with the idea that as a last resort he might at least become a clergyman. Good fortune put him into the natural history class of Professor Henslow, who sent him into the woods and fields to make collections of plants and insects. Here he found congenial occupation, and became the great Darwin.

Mozart at the early age of three began to show his love for music, which was fostered by his father, himself a musician, with the result that the world knows. These three cases are cited because, as Mr. Bruce says, "they

strikingly illustrate a profound *psychological* truth." He adds:

It is a truth, to be sure, that has long been partially recognized. But its full meaning has not been—and could not be—appreciated until quite recently. Only within the past few years has scientific research effected sundry discoveries which make its complete recognition possible and of supreme importance—of such importance that practical application of the principles involved would make for an immediate and stupendous increase in human happiness, efficiency, and welfare. Stated briefly, the truth in question is that success in life, meaning thereby the accomplishment of results of real value to the individual and to society, depends chiefly on sustained endeavor springing out of a deep and ardent interest in the tasks of one's chosen occupation.

On this branch of his subject Mr. Bruce concludes that the results in the cases of Franklin, Darwin, and Mozart were all attained "through the dynamic power of interest." He adds, "Indeed, evidence is accumulating that it is in this, rather than in any exceptional structure of the brain, that we have the true explanation of the wonderful achievements of so-called 'men of genius.'"

Then Mr. Bruce records something as to the "inspirations" of these and other men. He says of "men of genius," "great ideas, marvelous inspirations, often spring into consciousness seemingly of their own accord. Napoleon used to say that his battles frequently were won by tactics devised by him on the spur of the moment. The decisive moment approached, the spark burst forth, and one was victorious." "Goethe has testified that not a few of his themes, and sometimes the whole poems, came to him from he knew not where." Again, "Likewise we have Mozart's statement that his compositions 'came involuntarily, like dreams.'"

Mr. Bruce also recognizes that,

[The ordinary man] has his "happy thoughts," his occasional "flashings" of wise decisions, correct solutions of baffling problems, etc. Noticeably, however, his happy thoughts and flashings are always connected with matters to which he has devoted much

conscious attention, matters which have been of great interest to him. It is as though, by thinking of them earnestly, he has set in motion some hidden mechanism that has enabled him, smoothly and easily, and all unknown to himself, to arrive at definite conclusions *beneath the threshold of consciousness*.

Then he notes the difference between the "inspirations" of different men. He says: "A Napoleon's inspirations are not concerned with nature's laws; those of a Darwin have nothing to do with military conquest; those of a Mozart relate neither to problems of science nor problems of war."

There are a number of other interesting facts given, all confirming what has been said, but as he concludes his article, Mr. Bruce cites some interesting statistics to prove that this profound interest, that deep thought, does not injure the physical health. He writes:

All similar investigations, in fact, go to show that intellectual activity makes for longevity—that those who think hardest are likely to live longest. Of one group of nearly eight hundred and fifty men of genius it was found that only two hundred and fifty died before they were sixty years old, while one hundred and thirty-one lived to be eighty or older. For another group of five hundred, an average life-span of nearly sixty-five years was found, as against fifty-one years for all classes of people who pass the age of twenty. In the case of still another group, studied by a third investigator, an average of seventy-one years was established. What gives these figures greater significance is the fact that in many instances the man of genius is exceptionally frail in early life.

As a practical lesson drawn from his facts, Mr. Bruce urges parents to excite in their children at an early age an "interest" in serious subjects, but especially to learn what the "interests" of their children are, and to develop and encourage them, that their lives may not be dwarfed by being consigned to uncongenial studies and occupations. The advice is good and the article timely, but the wonder is that a writer of such eminence (educated at Toronto and Harvard Universities, and so long on the staff of such a wide-awake magazine as the *Outlook* and other advanced journals), should not have known that the first thing he speaks

of as a truth only "partially recognized," and whose "full meaning has not been—and could not be—appreciated until quite recently," had been explained, at least on the spiritual side, in some old Latin books written by a Swede about 150 years ago, and a set of which, in accordance with a custom of this same old Swede, were deposited in the library of Bruce's Alma Mater at Cambridge, and long afterward were discovered in a lumber-room there by Dr. Thomas Worcester and some dozen of his associates, students at Harvard, who as a result, established the great Boston Society of the New Jerusalem, of which the said Dr. Worcester was the first pastor. It is only necessary to substitute for Bruce's word "interest," liking, or affection, and for his "intense interest" and "enthusiasm" a stronger and more pronounced affection, to recognize the spiritual law laid down, especially in the said Swede's work on "Conjugal Love," published in 1768,—that while man is born a faculty for acquiring knowledge, intelligence, and wisdom, he would acquire neither, unless he had an affection for it, and the extent and perfection of the acquisition of either or all, depends upon the strength and quality of the affection. Children and grown persons also must become "interested" in something to amount to anything, and Mr. Bruce finally alludes to "the interest cure," made use of by certain physicians "in the treatment of certain classes of patients," who for lack of something better, "encourage them to take up hobbies," as collecting postage-stamps and the like, from which he says "beneficial results follow."

Since Mr. Bruce states that this truth of which he is speaking "has long been partially recognized," but, as recorded above, "its full meaning has not been—and could not be—appreciated until quite recently," although this law of our being was revealed one hundred and fifty years ago, it is evident he is not one of those who read Swedenborg's books deposited with his Alma Mater, for he seems to have as little knowledge of the Doctrine of Influx as Napoleon, who thought as any other natural man would, "that his battles frequently were won by tactics devised by him on

the spur of the moment." He apparently knows no more than Goethe did, who "testified that not a few of his themes, and sometimes whole poems, came to him *from he knew not where*." He apparently does not see the partial truth disclosed by Mozart, "that his compositions came involuntarily, like dreams." Bruce correctly notes that the "inspirations" of Napoleon, Darwin, and Mozart were different, and he concludes that "the inspirations of every man of genius are concerned solely with the subjects in which, perhaps from earliest childhood, he has taken the greatest interest, and to which he has devoted the greatest thought."

H. Addington Bruce is a good thinker, and a facile writer, but it might be a shock to him to be told that he never had a single thought of his own, and that of himself he could not write a single sentence. He is evidently prepared to believe in the "inspirations" of men of genius, and as he is quite a genius himself, to be willing to admit that he had "inspirations," but it might be another shock to him to tell him that a cobbler had "inspirations" to cobble shoes, a tailor to make clothes, and a cook to prepare a good dinner, and that all these "inspirations" were primarily from the same source as his, and only differed from his because the respective uses of those receiving them were different. That if for "inspiration" he would accept the word "influx," by which word Swedenborg means the process by which all life, love, and truth are conveyed to us all, from the Divine through the heavens, so as to be tempered and fitted for our reception that we might not be consumed, just as the sun's rays are tempered by the atmospheres, he would find the whole subject exhaustively treated by Swedenborg, not stopping with a bare record of the fact, that there is such an influx, but explaining how we can open our minds to the reception of a nobler influx, a higher "inspiration"; for while no one can shut off all influx, otherwise he would cease to live, he can by the form of his mind, which is fixed by the quality of truth he has acquired, by the character of the love or affection he cherishes, determine its essential nature or quality. The mind

cannot reject the life, love, and truth that inflows; but from its rationality and freedom, it can and does transmute good into evil, and truth into falsity.

If Mr. Bruce would consult Swedenborg further, he would discover that there is a close relationship between the "interest" he speaks of, and the "inspiration" or influx which is noted, but not quite understood; that they are inseparably connected, and both dominated and determined as to character, by the love or affection that prompts the one, and fixes or gives character to the other. He would also have learned that there is a most intimate relationship between these two, and the remarkable facts about longevity that he has adduced. It is evident that he has a partial conception of the truth about this, for he asks as to these facts the question, "How is this to be explained?" and answers his question, "Only on the theory that the joy they felt in doing work congenial to them promoted bodily as well as mental vigor. And in point of fact, it is today a commonplace among psychologists, that pleasurable emotions make for increased strength, while disagreeable feelings make for weakness." He would also have learned that what he was saying was not a theory, but was his dim perception of another eternal law of being. Happiness can only result from the gratification of a good and innocent love, which superinduces states of peace, comfort, and content, which naturally conduce to longevity. He might possibly have been able to take into his mind Swedenborg's wonderful spiritual conception of "Conjugal Love," which is perfect love indissolubly married to perfect wisdom, and which produces such absolute joy, rest, peace, and content, that that love is synonymous with, and expresses the state spoken of in the Word as "The Sabbath." Swedenborg would not have used the word "pleasurable," but would have accepted Mr. Bruce's own word "joy," explaining that joy can only result from the gratification of a good, pure and innocent love.

The two things in Mr. Bruce's article that have been noticed and hailed by the present writer with the greatest satisfaction, are the statement quoted above, "that those

who think hardest are likely to live longest," and the following question and answer near the end of his article, "Are we to infer that children, at a tender age, should be encouraged to think seriously about serious subjects? Assuredly, provided the subjects be made sufficiently interesting to them." We could have wished that the proviso should also have stipulated that the subjects should be useful and elevating, but Mr. Bruce probably did not know that Swedenborg explains, not only how an "interest," or affection can be aroused, but how it can be trained, so that the interests which Mr. Bruce aptly terms "worth-while" will be developed, and also, how, if a wrong start has been made, the less noble interests can be replaced by others more "worth-while."

But it is not only a cause for wonder, but also for rejoicing, that Mr. Bruce should have so emphatically stated a truth contrary to the belief of the world generally. An explanation of why he has done so will be suggested presently.

All careful observers know, that the great majority of people are averse to profound or even to serious thought on any subject. Those books are most read that require the least thought. Editors and proprietors of journals, even of religious journals, note and say that their readers do not want "heavy" articles, meaning articles on serious questions, seriously discussed. The great majority of worshippers will not attend a church where the problems of life are treated very seriously; and while they are willing to listen to and engage in light, frivolous, and unmeaning talk for hours, and even to listen to things that would be better unheard and unsaid, the sermon must not be over fifteen or twenty minutes long, and the word "sermon" has acquired such an evil signification that it is used to characterize any serious speech on any subject distasteful to the hearer. The worst of it is that both ministers and editors have yielded to and conformed to this prejudice. This is perfectly "natural" in more senses than one, but it is a naturalism that intelligent people should not succumb to.

They are told in the revelation which the world might have, but of which it seems as yet only to get glimpses, that their spiritual and heavenly minds can only be opened by serious and abstract thought, and if these are not opened, they see and understand no more of the interior revelation vouchsafed to them than those who have never heard of it.

Indeed, Swedenborg plainly tells us over and over again, that the more interior truth revealed to us by the Lord through him, can only be seen and understood by those who have had their spiritual faculties opened by profound and abstract thought; and furthermore, that while he writes many things that will not be understood, yet they must be set down because they are a part of the Divine revelation, nevertheless, concluding *Arcana Cœlestia*, n. 1900, in which and some previous numbers there is a profound exposition of the development of the Rational, which he teaches "is conceived and born from the Internal man as a father, and from the External man as a mother," he writes: "*But these things are only said to those who love to think more profoundly.*"

The very promising and comforting thing in Mr. Bruce's article is the evidence that there has been an influx into his mind of a very spiritual truth of which no teacher has spoken or written, before it was made part of the revelation from the Lord through Swedenborg. Apparently, he is not a student of Swedenborg, and the question arises, how could there have been an influx of this truth into his mind? Only the doctrine of influx will explain the matter. The rule is, that influx into a man is according to his use, which is the same as saying according to his love, for the love determines the use. The nobler the use, the purer and more unselfish the love, the stronger and more spiritual and heavenly the influx. The purest and most tender love of which we have any conception, is the Lord's love of saving the human race. Only a very imperfect conception of what that love is, especially of how it acts, is had even by many students of Swedenborg. Suffice it to say, that we are taught in the writings of Swedenborg, that the Lord accom-

plishes this supreme object of His love, in the natural minds of men, by enlightening the understanding by His truth, and by this truth correcting, reforming, and regenerating the will, so that it wills good. While the understanding is very prone to falsity, in these evil days, the Lord has permitted it to be divorced from the will, so that it can freely use its heaven-given faculty of acquiring truth, intelligence, and wisdom. When wisdom is finally acquired, which can only be when the will corrected by the truth in the understanding co-operates with the latter, then this being done fully and freely, the will and understanding are joined in marriage and act as one, and the human race is saved, i. e., the natural mind, consisting of a natural will and understanding, is regenerated, and thus opened to full influx from the Lord, through the rational and heavenly minds.

The whole purport of Mr. Bruce's article shows that he is actuated in a finite degree by a similar love, i.e., by an unselfish love of bettering the condition of the human race, and into such a love there is a strong influx from the Divine of spiritual truth, and consequently, he not only urges the development of an "interest," which we see is nothing but a liking or affection, but he has been enabled to see that very uncommon but eternal truth, that the thing to do is, that "children should be encouraged to think seriously about serious subjects," and he encourages all to do good hard thinking, by proving "that those who think hardest are likely to live longest." This is really the Divine way; it is the only way that is humanly possible. A man cannot regenerate his utterly evil will, nor can he secure to himself any pure love, nor do any good of himself. He can acquire truth, however, though he may be a perfect devil at heart, and that truth, working with the "holy remains," that the Lord provides to be stored up in every one, may enable him to see and abhor his external evils, and as he puts these away, we are told in "Divine Providence," n. 286, "All the rest the Lord provides, if He is implored."

WM. McGEORGE, JR.

EDITORIAL DEPARTMENT

OUR NEW COVER.

IN appearing in a new cover with this number, THE REVIEW wishes to express its thanks to Mr. Harold B. Warren of Brookline, Mass., for the excellent design which he has so generously made as a gift of love for the Church.

A NEW-AGE NUMBER OF THE REVIEW.

LAST autumn the President of the General Convention suggested to the General Pastors of the various Associations of the New Church that held meetings then, to take up as the topic of their conferences, "The Growing Recognition of the New Age," associating it as far as possible with the Second Coming of the Lord as its cause. And he suggested to the editors of the REVIEW that it might be interesting to its readers and useful to the Church to have some of the addresses thus called forth printed in the January number, which might then be known as the "New-Age Number," as that of a year ago was known as the "War Number." As far as practicable we have followed this suggestion. Five of these addresses appear in the present issue of our quarterly—that of President Smyth taking the lead, and having for its key-note the beautiful salutation with which the early Christians used to greet one another, saying, "*Maranatha!*" "Our Lord Cometh!" To these have been added other articles bearing more or less upon the same subject.

The topics suggested to the Associations by Mr. Smyth follow:

1. Recognition of the End of an Old Age and the Beginning of a New.

2. The Acknowledged Breakdown of Protestant Theology.
3. The Growing Demand for a Re-statement of Christian Truth.

The recognition of a New Age has certainly been increasing for half a century. More and more frequently the expression has appeared in optimistic literature. Indeed, it was quite consistent with this general recognition of it for the President of the United States to close his last Message to Congress with the words, "We are . . . heralds and prophets of a New Age." Indeed, in "enterprises of peace and good-will and economic and political freedom" our country does really seem to be taking the part of a herald and prophet of a New Age, as the Message suggests; for we, as a people, do seem to have "a passion for peace," and our genius is for the arts of peace; our thoughts are of "individual liberty and of the free labor that supports life and of uncensored thought that quickens it; conquest and dominion are not in our reckoning, nor agreeable to our principles." And the liberty and justice which we desire for ourselves, we wish also for others. This is seen in our treatment of Cuba and the Philippines, and in our relations with other American governments.

We have had a feeling that all the other nations of the Christian world were like ourselves in these respects,—that a New Age of liberty and peace had already dawned upon the earth. But the outbreak of Europe's terrible war came with a shock of surprise and disappointment. All the peace conferences of the past appeared to be a mockery, and Christian civilization itself seemed to be falling in the ruins of its splendid cities and fruitful areas. And on every side the cry arose, "Is Christianity a failure?"

In heralding the dawn of a New Age a great fact seems to have been lost from sight, namely, that the beginning of the new must be preceded by the ending of the old; and that the old will not give way to the new without a death struggle. The present war means just that, doubtless, namely, the resistance of the old order of things to the new. America is a new world filled from the beginning with ideals of

liberty and democracy. Europe tried to chain it down with the fetters of aristocracy and autocracy; but long ago in its youth it met that struggle, and threw off that yoke before it ever became securely fastened upon its neck. And it was thought that even Europe herself had been so benefitted by the re-action of that victory, that its principles had been sown in her soil so deeply, that her own emancipation would grow out of it gradually and naturally. But that was all a mistake; a mighty cataclysm has had to come. And now every one is wondering what is to follow; whether it will be the New Age with a free hand to bless the world with all the fruits of righteousness and peace, in wonderful strides of progress; or whether civilization will suffer a setback from which it will require generations for it to recover.

Under the shadow of these dreadful experiences and these sobering thoughts, it is beginning to be perceived that the New Age thus far has been one of little more than material progress. Wonderful discoveries have been made in natural science, wonderful forces in steam and electricity have been harnessed to marvelous mechanical inventions, and wealth and luxuries have been given incredible increase. But through human choice the result has not been a corresponding spiritual uplift; but instead, a descent into a materialism that tends to deepen selfishness; and selfishness becomes grasping, domineering, and, when opposed, cruel and deadly. Hence commercial greed has been designated as a predominating cause of the great war; and doubtless it has been a conspicuous external form of the cause. But materialism underlies it, and is more universal. Professor Bergson has called attention to it, showing how this mighty material progress has enslaved mankind, preventing moral and spiritual development—in short, how the machine has run away with its driver, and overthrown him in this great calamity. Natural science and mechanical invention, bestowed by the Lord in His Second Coming to bless men abundantly in the pursuits of peace, have been turned to terrible account in the pursuits of war, inflicting men with the most fearful injuries and suf-

fering, and death by multitudes, and destructions and miseries without end.

But these are only external exhibitions and ultimations of the dreadful harm that materialism had been doing to the minds of men before it reached their bodies. In his last editorial in the REVIEW the present writer called attention to how the Editor of the *Hibbert Journal*, Dr. L. P. Jack, had taken up Professor Bergson's thought in its application to the intellect, and shown how even its processes had become enslaved to a mechanical method. German philosophy of the last generation is a conspicuous example of it, and German thought generally, which has been regarded as leading the world, and has been idolized in the universities of both continents. Now it is beginning to be seen that it has been a leadership into the worst kind of intellectual bondage—a bondage to a materialism that has been eating away and destroying the foundations of religion and civilization. It is now beginning to be recognized as anti-Christian in all its operations and results. It was regarded as New-Age thought, but it is being found to be opposed to New-Age progress; for it has been destroying faith in the Sacred Scriptures by its kind of higher criticism, instead of enlightening the understanding of them; and pouring forth a flood of theological literature that is unscriptural and full of the pride of natural intelligence. Perhaps one of the greatest uses in the Divine permission of the horrors perpetrated in the present war is to break down this idol worship and lead the learned world back in humility to the manger of Bethlehem, and to the Sacred Scriptures as a Divine Revelation supreme above the intellectual conceits of the scholars of materialism; thus to prepare the way for the opening of the eyes to what is spiritual in human life, and to the spiritual meaning within that of the clouds of the letter of the Word itself, and so to open the way for the reception of the Lord Himself in His Second Coming in Divine glory in those clouds.

We find some hopeful indications of this in the leading article of the last number of the *Hibbert Journal* by Dr. Jack

himself, entitled, "A Theological Holiday—and After" (Vol. XIV. p. 1). He calls attention to the fact that before the war the religious press of the Christian world poured forth a constantly increasing volume of literature; but with the beginning of the war an enormous reduction set in, as is shown by the recent suspension of an important theological journal that devoted its pages to reviewing this kind of literature, from a "lack of material." His own experience is added, as follows:

For fourteen years a continuous and ever growing stream of articles, dealing with theology, philosophy, and religion, has been finding its way from all quarters of the globe to the office of the *Hibbert Journal*. When the war broke out, almost on the very day, this stream, now grown to the dimensions of a torrent, was suddenly reduced, until at last it became a mere trickle; and so it has remained ever since. It is true that other streams hardly less voluminous broke out from new quarters; but the source of these was not in the field of religion, theology, and philosophy, as these terms are commonly, though perhaps too narrowly, understood. A "new theology" began in fact to form round the war itself; but so different from the old both in topics and method, and in the persons from whom it originated, as to suggest the conclusion that many of our former friends, the theologians of ante-bellum days, were taking, or being forced to take a holiday. (*Ibid.*, pp. 4, 5.)

Among the reasons given for this, he says:

In the first place, we have the fact that the theological forces of Germany are for the moment immobilized. For well-nigh a century Germany has been the source, or the chief source, of the movements and "tendencies" which have kept the theological mind of the world in a state of perpetual unrest. There is no denying the immense contributions which German thinkers have made to theological science in all its departments. But these contributions have been so numerous, so disturbing, so various, so inconsistent among themselves, so short-lived in their popularity, and so rapidly displaced by their contraries, that to follow them was to dance attendance on a feather tossed in the wind. . . . Nor can there be a doubt that our habit of leaning on the German prop, and supporting our arguments by German foot-notes, has greatly restricted the range of our own originality, and in some cases smothered it altogether. (*Ibid.*, pp. 5, 6.)

In seeing thus, in the light of the present great judgment brought upon it by the war, that the religious and theological leadership of Germany has been destructive of the very things it ought to have protected and cherished, we must not overlook the fact that it has been only a leadership in a world-movement in which all the other nations were participating; and that it was the necessary course of the gigantic falsities which had been introduced into Christianity during past centuries in bringing themselves to judgment—the falsities of the tri-personality of God and of the vicarious atonement of a sinless one dying to appease wrath in another of the tritheon—an utter falsification, an abominable falsification of the Divine Wisdom of Infinite Love in the triune God, which could find its ultimate results only in the insanities of the hells of war and death.

This surely is a tremendous object lesson of the breakdown, not only of Protestant theology, but of all the theology of the decadent Christianity of the past. It shows us that its breakdown logically in the light of human reason, or of philosophy instructed by modern natural science, is not enough; but that its breakdown must come also in the experiences of life itself, and life way down into the trenches where millions of men's physical bodies are being smashed up by the terrible forces that should be engaged in nourishing and strengthening them for the services of brotherly love and peaceful happiness. And the question is, will men, can men, even now, by passing through this frightful ordeal, be led to realize that the Lord alone can redeem and save them out of such hells? Can they be led to see that no amount of human evolution, or cultivation of the *superman*, in themselves can avail? Can they be led to see that God alone, in His own Divine Humanity assumed by the Virgin Birth, is the God-Man, thus tabernacled among us in the life of this world, Who can redeem and save the world now and always forever?

We cannot doubt, as New-Churchmen, that this is the Divine purpose omnipresent in all that we are witnessing today. Nor can we doubt that the Lord is making progress now in

the Divinely best way to lead the world to receive Him, thus in His Second Coming, as the only God of heaven and earth, and the only possible Redeemer and Savior of men and of nations. We are taught that the process itself, like all the operations of the Divine Providence, must be hidden in the souls of men. "The kingdom of God cometh not with observation [or outward show]" (Luke xvii, 20). "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew xxiv, 27). The future cannot be known by men, nor even by angels, without harm. It can be known only by the Lord Himself. But the facts of life as they appear in the present we may observe and study with profit.

That the Second Coming of the Lord has taken place in the spiritual world in which we all are living as minds and immortal souls has been revealed to us. Historically it occurred a century and a half ago, accompanied by a general judgment upon the states of the Christian Church of the past. The New Age then began in spiritual things: the Lord Jesus revealed Himself in His Divine Humanity as the one true living God of heaven and earth, in whom dwelleth all the fulness of the Godhead,—Father, Son, and Holy Spirit,—bodily. But the world has been very slow, as it seems to us, in receiving Him thus revealed. To the Lord and His angels in eternal life, it may not seem slow at all, for they are superior to all considerations of earthly time. One fact, however, is interesting now, namely, that the Christian Church at large, with the exception of a small body known as Second Adventists, has ceased to look for the Second Coming of the Lord as physical, and to a considerable extent seems to be trying to realize His presence in every day life in a spiritual way. Nevertheless, the expectation of it as a future spiritual event is also cherished by many. Professor Henry C. Sheldon of Boston University Theological School (Methodist) in his excellent "Studies in Recent Adventism," reaches the following interesting conclusion:

Not a few in our time are disposed to interpret the doctrine of Christ's coming as properly denoting only the progressive tri-

umph of His spirit in the world. He comes, they affirm, in every notable advance of the type of truth and life represented in Him toward ascendancy over the minds of men and the institutions of society. This interpretation, we cordially admit, includes one great aspect of the truth of Christ's advent; but we are far from being persuaded that it contains the whole truth. In the New Testament revelation the advent stands as the great initial event in introducing a most extraordinary and ideal consummation, even the completion of the judicial process running through history, and the instatement of a redeemed humanity in an incorruptible inheritance. . . . The *coming Christ* means the one who is to open the door to the transcendent and eternal dispensation. . . . Christian contemplation should be directed towards what He comes to inaugurate. That is great, glorious, overwhelming, something to which the best phases of the present temporal order make only a distant approach. It places a light upon the horizon out of whose living glow the faithful toilers in the earthly vineyard should derive perpetual cheer and inspiration. (pp. 151-2.)

This is surely an advance from the old literalism, handed down from Judaism, that the Second Coming would be in the physical body borne upon the clouds of the earthly sky; although it seems still far away from the rational and spiritual interpretation given to the New Church, that the clouds in which He is to come are those of the earthly appearances involved in the formation of the letter of the Sacred Scriptures; for they are indeed the clouds in which the heavenly meaning of Divine revelation is obscured, and in which He appears in His glorified Divine Humanity, as the one true God, to the spiritual perceptions of those who are ready to receive Him thus revealed in His Second Coming, and to do His will as taught in the Ten Commandments. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John xiv, 21). So the Lord is "the One who is to open the door to the transcendent and eternal dispensation" of the New-Christian Church, the New Jerusalem of the Apocalypse, the crown of all the Churches of the past in which He is to reign forever with ever increasing glory.

H. CLINTON HAY.

AN OPINION OF SWEDENBORG AND OF HIS THEOLOGY.

AN EMINENT Professor in the Theological School of one of our leading universities has recently given an opinion of Swedenborg and of his theology which is of more than ordinary interest because of its definiteness, and because it probably represents the attitude of many if not most of the theologians of the day. The opinion is given in a letter for publication, to one of our active and enterprising ministers, and is as follows:

For Swedenborg's character I have great respect, and I heartily endorse his teaching respecting love. But with his theology and eschatology I have no sympathy, regarding it as without reliable basis. I regard his spiritualizing interpretation of the Bible as fundamentally erroneous, and as unfortunate for the cause of religion; and I reject his theory of correspondences as being without proof, and as, in any case, having no religious value. . . .

In some of his disciples whom I have known I have found great serenity and sweetness of life, and for such an attitude I am disposed to give him credit; but one must ask how far such a life is due to the system, and how far to individual character.

No one who knows this Professor personally would question for a moment his candor, his fair-mindedness, or his independence of judgment. His well-known competence in the Hebrew language and in Jewish history makes his opinion one of serious moment to the student of Swedenborg. It is a matter of the greatest importance that we should meet fairly the objections of scholars who are specialists in their fields. When he says, therefore, "I regard his spiritualizing interpretation of the Bible as fundamentally erroneous, and as unfortunate for the cause of religion," we should stop and question the statement, to see in the first place what it means, and in the second place what the grounds are for making it. In this particular case, we can of course have no quarrel with the personal opinion. He has a right to hold it and to express it freely and openly, as it is his habit to do in all cases. But we wonder what fundamental error he sees; and still more we wonder what injury he is referring to.

As to Swedenborg's spiritualizing the Bible, people have been doing this ever since the Bible was written, and no one knows this better than does this Professor. Most readers of church history are familiar with, or at least know about the methods of spiritual interpretation followed by Philo, Origen, and Thomas Aquinas, to mention no others. It is true that Philo's and to a less extent Origen's, spiritual interpretation was more or less fanciful. This is also true of the Catholic commentaries, judging from Aquinas's way of putting the matter in the "*Summa*." It may be that these attempts have been fruitless and mischievous; but if any one will compare, say, Philo's interpretation of Genesis with that of Swedenborg, he will see a difference not only of method but of level. No doubt the allegorical interpretations so frequent and characteristic in the Alexandrian age were, to say the least, wild; and yet they had in general a basis both in principle and in fact, namely the principle of symbolism, and the fact of correspondence between the natural and the spiritual. Our Professor would be the last man to question the legitimacy of symbolism in general; and with his knowledge of the use of symbolism in the Eastern languages, he would certainly appreciate the important place and function of symbolic language in the Bible. From this point of view it would seem that it would be very hard to make out a fundamental error in any systematic attempt to interpret the symbols of the Bible. It is safe to say that Swedenborg's is the most serious, the most consistent, and the most fruitful of significant results, of all that have been made. Swedenborg's success is due not only to his spiritual elevation and enlightenment, but also to his general intelligence, which enabled him to grasp a principle and see its application in an immense variety of detail. We do not know what proof of the doctrine of "correspondences" the Professor would accept, but simple and obvious cases are plentiful. For example, the state of the mind is variously exhibited in the face. This is one of Swedenborg's standing instances. The expression of the face corresponds to the mind state. The correspondence between brain state and mental state is a commonplace of psychological doctrine. Other instances are will

and act, affection and thought, love and conduct. At this point we reach the metaphysical value of the relation of correspondence. As a matter of fact correspondence is becoming one of the most recognized and most important relations in modern mathematics and philosophy. No doubt it will require a vast amount of scientific investigation and experience to verify all the details of Swedenborg's application of the principle, but there can be no doubt that he has been amazingly successful in an immense field; and that the importance of his work has hardly begun to be appreciated.

After all, the best proof of the doctrine is the pragmatic test of seeing how it will work. Take a few of Swedenborg's correspondences and read the Bible in the light of them. Take for instance the correspondence of sun, moon, stars; lion, camel, ox; oak, cedar, palm; gold, silver, iron, brass; Egypt, Assyria, Palestine; Babylon, Jerusalem; and read passages of the Bible in the light of the correspondences, and see if these do not throw a new light on them. Or again take Swedenborg's doctrine that the Word, in its deeper meaning, is about the Lord alone, together with the doctrine that the Lord is Love and Wisdom, and see if it does not make the Bible one whole from Genesis to Revelation. This is the way to become convinced of the reality of the spiritual sense and of its importance for the religious life. Thousands upon thousands of people of the most various and diverse mental and moral equipment, social and civil position, profession and business, have been convinced in this way; and without doubt many more thousands will be in the future. It is an extraordinary fact, and one that invites full consideration, that there has been no serious, not to say competent, criticism, at least of an adverse character, of Swedenborg's life and work, or of any particular aspect of either. The usual type of adverse criticism is well represented by Dr. Leonard Woods, Dr. Enoch Pond, Dr. Maudsley, and Emerson. The first two wrote from theological, or rather from sectarian premises; Dr. Maudsley from natural science prejudices; while Emerson was temperamentally disqualified for reading Swedenborg with patience or appreciation, although from various consid-

erations, chiefly literary, he wrote some highly eulogistic things about him. Perhaps the most competent criticism of Swedenborg on the whole is that of M. Matter (1860); but the situation has very much changed since his day. It is a habit of professional men, as a rule, to avoid Swedenborg. The reason is, that very naturally and inevitably they confine themselves to historical and professional grooves, and cultivate the feeling that what lies outside the groove is unreal and worthless. Then there is what I call the disease of "professional stupidity," which renders the mind disinclined and incapable of appreciating what lies outside one's profession, and very much that ought to lie inside. All this explains in a measure the lack of the kind of criticism needed; and these are our reasons for not attaching a high degree of importance to such as there is.

We are quite sure that the Professor would coincide with much that we have said, and that he would be disposed to give a fair hearing to any serious defense of Swedenborg on any of the points raised in his statement. For this reason we would like to see him expand his several counts, taking into consideration such expositions of the doctrine of correspondences as John Worcester's "Correspondences of Plants and Animals," and William Worcester's "Lessons in Correspondences." If correspondence means the relation between man's bodily life and that of his spirit, if there is a correspondence between the natural world as a whole and the spiritual world as a whole, and if there is a correspondence between the spiritual world as a whole and the Divine Life; and if, further, correspondence is the relation of outer to inner when the inner is expressed in the outer; and if correspondence is also the relation of cause and effect, and consequently the relation of parallelism of function between the correspondents; then it seems plain that, as a means of understanding the connection between man and God, correspondence has a religious value of the highest order.

We do not know to what extent the Professor is a student of theology and philosophy, and therefore we must presume that his rejection of Swedenborg's theological and eschato-

logical doctrines is based upon the ordinary traditional pre-conceptions. But certainly he does not need to be told that the traditional theology of the Christian Church has incorporated a mass of heathenism in the form of Greek philosophy and Roman legalistic thought. If any one will take the trouble to compare the theological attacks upon Swedenborg by his contemporaries with those of the successive generations of theologians since, he will find that the theology of the present day is much nearer to Swedenborg's than was that of his own day. In this way it can be shown that the trend has been and still is towards Swedenborg. I suppose that the Professor is virtually, if not professedly, a Unitarian. He would therefore naturally take exception to Swedenborg's doctrine that the Lord Jesus Christ is the one only God; but I think it would be hard for him to maintain his position on historical and philosophical grounds. In the first place he would find that his objections would hold as against any conception of God except possibly the pantheistic and the universalistic conceptions. The fundamental theological difficulty is to conceive God as a person; and this difficulty Swedenborg's philosophy of Love solves more satisfactorily and completely than does any other doctrine. According to Swedenborg, God is the one and only Man in the supreme sense of the word; and being man He is in essence and in person Love, for man is man by virtue of the quality and degree of his love; and love at this level of freedom and rationality is just what we mean by a person. Modern philosophy infers from any given experience as matter of fact a larger experience, and in this way reaches the conception of the Absolute. So any given instance or quality of human love as we actually experience it, when made the object of attentive and intelligent consideration, leads on to Divine Love and Wisdom. This is the line of thought in Swedenborg's "Divine Love and Wisdom," nn. 28-33.

But the hitch comes when Swedenborg identifies the Divine Man with the Lord Jesus Christ. Here is where Unitarianism and modern philosophy alike falter. If, however, we accept the testimony of the Gospels, we must admit that Jesus

thought and declared himself to be the Messiah; and further that He identified himself with God. "I and the Father are one" (John x, 30). "He that hath seen me hath seen the Father" (John xiv, 9). "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv, 27). There can be no doubt whatever, that, according to the Bible as a whole and the Gospels in particular, Jesus was Christ the Lord. "And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah ix, 6). It is true that other passages, apparently conflicting, need to be collated with these; and yet when this is done, and all are interpreted in the light of one all-pervading and all-controlling principle, the principle of Love, there still remains the difficulty inhering in the conception of God as Man, in particular the man Jesus Christ. In the face of this difficulty, it is natural to fall back upon the position of Arianism and Unitarianism; but as a matter of fact the Christian conscience has never felt easy in this solution. On the other hand Trinitarianism is so offensive to logic and to intellectual sincerity, that its theological history and rigidity have been very generally abandoned. It is strictly true, therefore, to say that neither Unitarianism nor Trinitarianism has satisfied the demands of Christian thought. Between these two positions Swedenborg's doctrine of the "Glorification" is a unique contribution to Christian theology. It meets the demands of an enlightened and consistent interpretation of the Bible, both the Old and the New Testament, as well as those of a systematic philosophical interpretation of the universe. The mechanical view of the physical universe is unquestionably a formidable stumbling-block not only to Christianity but to all religion. To a superficial view, the uniformity of nature, the law of cause and effect, the physical self-existence and independence of bodies, make it impossible to conceive of God otherwise than as an all-pervading, ever-active, all-controlling force; in other words as Nature written large. This is Naturalism; and it is the exact opposite of Christianity, as it is the arch enemy of all forms of genuine religion. As a

matter of fact, however, the metaphysics of Nature dispels the ordinary illusions and appearances of the physical world. The uniformity of Nature becomes a thing of statistical averages, more or less approximate, but never in a given case representing exactly the actual individual physical occurrence. The relation of cause and effect recedes to that of ground and consequent, where the whole state of the universe present, past, and future, must be taken into account to explain any one single physical fact; while the concept of matter becomes self-contradictory and metaphysically useless, a mere conventional symbol, serviceable within a very narrow range of interests, but no more implying a corresponding real existent than does the conception of the atom in chemistry. From this point of view the religious conception of God finds itself in a much more congenial universe. The real world is seen to be super-mechanical. The deeper interpretation of Nature leads us back to the spiritual world where alone we are at home. We concede all that is its due to mechanics, but we rest more firmly than ever in the position that experience as we actually have it, and as we know it more and more deeply, keeps us in the spiritual world, and leads us to God as the perfect type of the experience which is our daily portion, to God as the experience in which Love is essential, central, and motive; in which wisdom is the Wisdom of Infinite Love; and in which Love operating in and through its wisdom is the Power that moves everything in the universe. In the mechanical world there is no such thing as force, but only change of configuration, calculable and arbitrarily limited. In physics the word force is a symbol of the anthropomorphic projection of a concrete experience of the spirit into the abstract world of concepts. Accordingly all force and power belong to the spiritual world, and have their source in love and wisdom, i.e. in personality. In this way the stumbling-block of physical force is removed, and we are left free to think of God as Man.

This brings us back to Swedenborg's doctrine of the Divine Man, and to his doctrine of the "Glorification" of the Lord's assumed human nature, the doctrine which enables us to pass in thought from Jesus the Messiah to the "Glorified" Jesus

who is acclaimed in the Book of Revelation as the one only God of heaven and earth. The exposition of this doctrine is the future task of Christian theology. The Christian Church will never be genuine and true to its real inner spirit and meaning until it sees the visions of the Book of Revelation, the story of the Gospels, and the histories of the Old Testament, as one consistent and organic whole of spiritual truth centering in the person and in the sole Divinity of the Lord Jesus Christ.

LEWIS F. HITE.

A CALL FOR NEW-CHURCH SCHOLARS.

FROM the report of Rev. L. G. Landenberger to the Illinois Association as printed in the *New-Church Messenger* of Oct. 13, 1915, we learn that, when the application of the New Church for position in the section of the Panama-Pacific Exposition that had been reserved for the Federal Council of the Churches of Christ in America was under consideration, and the prudent business manager of that section telephoned to the Secretary of the Federal Council for his opinion concerning the orthodoxy of the New Church, he received the surprising answer: "The Swedenborgians are more than orthodox." The opinion thus expressed was very likely the deciding thing that enabled the New Church to secure desirable space in a section from which Roman Catholics and Christian Scientists, Unitarians and Universalists, were excluded. Whether the opinion of Secretary Macfarland as reported above is exactly as he uttered it, does not concern us here; for our purpose we may assume that the report is correct, and we may consequently raise the question why he so expressed himself. In answer we venture the opinion that his acquaintance with the fundamentals of New-Church theology, and his understanding of the general conditions in the religious world, were sufficient for him to know that, while the tendencies of modern thought seem everywhere to be undermining the very foundations of orthodox Christianity, and are consequently producing an accelerating drift

in the churches towards the Unitarian position, the New Church alone of all the organized churches stands immovable in her attitude towards the doctrines of the Deity of the Lord and the Divinity of the Word. This contrast between the attitude of all other Christian churches and that of the New Church seems to us true—from the Roman Catholic monstrosity, endeavoring to maintain her position by raising violent hands against the spirit of modernism wherever known to exist, and compelling all her priests to take what has been called the Modernist Oath in repudiation of all lines of thought endangering her supreme authority, to Unitarianism at the other extreme, through which the drift is to deliberate indifference to religious matters as in the realm of uncertainty. The New Church alone stands firm for the Deity of the Lord and the Divinity of His Word.

But unless the New Church knows where lies the fallaciousness in all lines of modern thought containing falsities, her own foundations may to some seem somewhat insecure. Moreover, we wish to suggest that the New Church can perhaps best help the world to progress in fundamental ways, can best advance the New Age in the world, by setting her scholars to work upon the very strongholds of modern thought, to solve or dissolve the problems, the pretended solution of which by rationalism has enabled rationalism to take temporary possession of positions from which she must be made to retire, not by brute force, but by the force of valid reason sufficient to convince the rational mind of any spiritually-minded man of unbiassed mentality. In due time no gap should remain in the New-Church philosophy that is to serve as a permanent antidote for the present agnosticism and disbelief. Not as Roman Catholicism, seeking to subdue modern thought within her ranks by repression, but as the spirit of love and wisdom, bidding her foe come forth with all his power into the open light, and there dispelling by her own clear radiance the clouds and the fog he produces,—thus must the New Church help establish the Lord's Kingdom in the world.

Is the New Church as such able as yet to meet the argu-

ments of agnosticism and irreligion in a way satisfactory to a rationalist of spiritually-minded tendencies,—such as Lyman Abbott for instance (see the notice of his “Reminiscences” elsewhere in this magazine)? If not, she needs to betake herself to her armory, and forge herself new implements for the contest. The truth has been revealed; the function of reason is, to confirm it. If faith is ever to rest on foundations every one of which is known to be firm, the destructive positions of rationalism must all be overthrown or invalidated.

Let us briefly consider the special lines of influence that have tended to produce the strong drift away from the old positions of orthodoxy. Beginning with the rationalism of Kant with its practical ignoring of all things incapable of proof by general experience, and making use of all pretend-ly proven facts attained by the scientific method in the fields of natural and Biblical history, modern thought, by the theory of evolution and all its implicates, seems to have disproved the doctrine of the fall of man, and has substituted in its place the theory of the ascent of man, which theory as commonly interpreted does away with all need of a Savior; and in the field of Biblical scholarship it has pretended to account for the many problems presented to the rational mind by the letter of Scripture, by viewing the entire library of books contained in the Bible as the production of fallible human authors voicing the highest sentiments of their kinsmen at various stages in the development of the Hebrew race to higher and higher conceptions of religion, Christianity itself simply capping the climax,—if, indeed, we are to let the Christian documents pass at their face value.

The position taken by Kant (see the notice of his “Dreams of a Spirit-Seer” toward the end of this number), dismissing into a region unworthy the rational man’s consideration all matters savoring of the supernatural in any way, and discrediting all matters not susceptible of being tested by the experience of every normal human being, may be said to mark the beginning of the rationalistic era of modern times in the fields of philosophy and theology. If we desire to

assign a date to the event, we may suitably specify 1766, the date of publication of the "Dreams." And the position taken by Astruc in his "*Conjectures sur les Mémoires originaux dont il paraît que Moïse s'est servi pour composer le livre de la Genèse*," published in 1753, marks the beginning of the same rationalistic era in the domain of Biblical scholarship. Thus about the time of the Last Judgment in the spiritual world the forces of darkness had already begun to throw out their deadly weapons in this world, to usher in what rationalists are inclined to call "the era of light,"—truly of that light which is darkness, since that era, in spite of Lyman Abbott's characterization of it as "the epoch of the greatest spiritual progress the world has ever seen," has been more conspicuous for its negative than for its positive characteristics in spiritual lines of thought.

Before the drift propelled by rationalism, the whole modern world of thought—scientific, philosophic, religious—has seemed moving away from spirituality. While we cannot see clearly the spiritual forces that the Lord is doubtless preparing to annul the negative effects of rationalism upon the world (those same spiritual forces which at the time of the Last Judgment flowed down through the heavens and into the world of spirits, and ever since have been flowing down thence into the minds of men in the world open to receive them), it behooves us to use such wisdom as we can command to discern those forces, and to supplement them to the extent of our ability. To that end one of our aims should be, to seek to convince rationalists by rationalistic methods that there is a boundless field of knowledge outside of modern rationalism; and that to limit our belief merely to those things capable of being vouched for by the experience of each and every normal man, is far from wise. The philosophy of knowledge, and psychology, must be re-written, not from the standpoint of the average individual, but from the standpoint of the race, the unusual experiences of unusual persons being tentatively accepted at their face value and tested out by the most careful methods, and no experiences of credible persons being rejected.

There is already one little organization in the world laboring to accumulate the kind of facts needed to compel rationalism to admit the actuality of such facts,—the Society for Psychical Research, concerning which Gladstone once said that it was attempting the most important work anywhere being undertaken in the world, by far the most important. In due time the proper interpretation of these facts will tend to revolutionize the entire worlds of philosophy and psychology and natural religion (which is nothing but the religious side of philosophy). Let New-Churchmen enlist in this field of endeavor, and help prepare munitions for spiritual warfare from this standpoint.

The department of philosophy that will be especially affected by the fundamental work being carried on by the Society for Psychical Research will be that designated as epistemology, or the philosophy of knowledge. At present the rationalist ignores the claims of mystics and others to unusual experiences demanding a place in such philosophy of knowledge. Yet such claims must be pressed, and must be heaped up until they are admitted; since only so can the fact of revelation be rationally established, towards which fact rationalism is at present wholly hostile. A useful but elementary work in this field by a New-Churchman is elsewhere noticed in this magazine.

It would be well, too, if the attitude of the New Church towards spiritism were not so wholly negative; for spiritism (so far as it is not mere charlatanry) seeks to present evidence of the reality of the spirit world (evidence which it is one of the functions of the Society for Psychical Research to sift to the extent that it is possible); and with that evidence comes the demonstration of the existence of evil spirits, so little believed in by the present-day world. The need of the incarnation of the Lord, and the work actually accomplished by the Lord during His life on earth, can never be made clear to the mind of man until the existence of the world of both good and evil spirits, and its influence upon living men, are recognized and understood. The doctrine of the Savior of mankind, now so seriously undermined, can

never be rationally re-established as a general matter of faith until these matters have been dealt with rationally.

The doctrine of the fall of man is another one which it behooves us to do our utmost to establish on rational grounds. This again is a fundamental matter, and one perhaps not so easy of satisfactory demonstration as even the subject just referred to. But it must be attempted, with such ability as we can command. Possibly the Lord will open new lines of evidence as yet unseen for the demonstration of this doctrine. Against the theory of the evolutionist we can even now advance counter-theories in defense of the customary doctrine of the fall, theories quite sufficient to enable us to maintain our ground. For instance, the theory of evolution asserts that the remains of animals in the various strata of the earth's surface show the existence of successively higher and higher forms of animal life through the geologic ages, ending finally with man, who since his advent into the world has been struggling up from brutishness to greater manliness and higher civilization. But since it does not seem reasonable to assume spiritual immortality throughout the entire evolutionary process, it is most reasonable to suppose that the process was very far advanced before a creature with immortal soul, constituting a totally new order of being, existed on this earth. If we limit our conception of immortality to man, it is legitimate to ask, At what point in the process did the man-like animal receive an immortal soul and really become man? If immortal souls did not inhabit earthly bodies until late in the evolutionary process, we are at liberty to cherish the idea of a Golden Age of spiritual innocence, and a succeeding fall of man, in accordance with the story of Scripture.

The destructive attacks of modern scholarship upon the Bible must be met and finally repelled, before the influence of the New Church upon the world can become what it is destined to become. The invalidity of these attacks must be shown. Devout men are even now laboring to do this; but where are our own scholars who are enlisted in this field, seeking to direct the current of modern thought into

new channels leading to a new faith in the Bible as the Word of God? We must not forget that Swedenborg himself said:

Lest man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense which is natural, as the soul is in the body. That sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and sanctity of the Word, *and can convince even the natural man, if he is willing to be convinced.* (Doctrine of Sacred Scripture, n. 4.)

Thus we have briefly pointed out several exceedingly important fields of learning for our scholars to labor in, if they wish to help on the world-wide coming of the New Age,—psychical research, psychology, epistemology, Biblical history, Biblical criticism, etc., etc. It may truthfully be said that the work of a few scholars has brought about the present increasingly agnostic position of the world, since the popular leaders have drawn their ideas from these scholars. It will not be so easy for a few scholars to establish an era of new faith, since men's minds at present incline to worldliness and disbelief. But a single genius in any one of the fields mentioned might do more than a multitude of ordinary workers in New-Church fields to advance the New Age; and a small group of geniuses in the various fields suggested, might, in the Providence of the Lord, soon transform again the entire world of thought.

It is evident that the task thus set forth is the most difficult in the world. It cannot be attained without the help of the Lord in many ways at present not seen. But wherever we have a man capable of effective and tactful work of a really scholarly kind in any of the fields indicated, we can best help on the fight against the forces of worldliness and irreligion in the world by supporting him while he works in such field. We need pensions for such scholars as well as for our aged ministers.

B. A. WHITTEMORE.

BIBLICAL AND DOCTRINAL STUDIES

THE SECOND COMING AND ITS RESULTS.

A STUDY OF THE BOOK OF REVELATION.

"He that sat upon the throne said, Behold, I make all things new" (Revelation xxi, 5). Who is He that sat thus upon the throne? and how does He make all things new? Let us endeavor to see.

John, the beloved disciple,—now a very old man, the only survivor of the twelve apostles; and as he was the youngest of them all when called, probably the last survivor of those who had followed the Lord in His earthly life,—this beloved John, this aged disciple, of whom three-score years ago the risen Master had answerer Peter, "If I will that he tarry till I come, what is that to thee? follow thou me" (John xxi, 22),—and to whom, with the other disciples, He had said, "This generation shall not pass till all these things be fulfilled" (Matthew xxiv, 34),—this John, after all these years of waiting, now beheld, not the fulfilment of the promises of the Second Coming, but the prophetic representatives of it in spiritual vision. In the representatives of the spiritual world, which had been so often employed with the prophets in the formation of the letter of the Old Testament Scriptures, John beheld, for the formation of the letter of the last book of the New Testament Scriptures, this symbolic prophecy of how it would take place, and of its results.

And first of all let us notice that he saw it all in the spiritual world—not in this world. He describes himself as an exile in Patmos, where his spiritual eyes were opened so that he beheld first of all "one like unto the Son of Man," his old Master, for Whom, and to Whom, he had given his long life in faithful service. He beheld Him marvelously glorified, far beyond

his memory of His transfiguration when His face shone as the sun in the darkness of the Syrian night. He saw Him standing in the midst of the seven golden lamp-stands, which, he was taught, were symbols of the seven churches, or all the churches formed by His First Coming; holding in His right hand seven stars, symbols of the angels of the seven churches.

And then John heard the charges that He gave to the angels of the churches in preparation for His Second Coming.

Then He beheld the throne of heaven, and upon it the One who before had been represented as standing in the midst of the angels of the churches. Around Him were the four beasts, symbols of the spirit of the highest angels, the celestial, whose hearts cease not day and night to sing, "Holy, holy, holy, Lord God, Almighty, who was, and is, and is to come" (Revelation iv, 8). And around them were enthroned the four and twenty elders, to represent the heavens of lower angels, the spiritual, who join in this worship of their celestial brethren, by bowing down before the Divine throne, and casting their crowns before it to acknowledge that all the wisdom that guides and governs them is the Lord's in them, saying, "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for thy pleasure they are and were created" (*Ibid.*, v. 11).

Then the book, sealed with seven seals, was seen in the hand of Him that sat upon the throne, to represent the Word of God with its spiritual meaning sealed up within that of the letter. And the question is, who can open up the letter, which like clouds conceal the light of the Divine Presence within? No wonder that John wept when no one was found worthy, or able, to unfold that deeper meaning, for the Second Coming of the Lord depended upon it. Indeed, the Second Coming would take place by means of that very unfolding; for the revelation of Himself in that deeper meaning is just what the Lord meant when He promised that His disciples should see Him coming in the clouds of heaven with power and great glory. The meanings of the letter are the clouds in which heaven is hid; and the Divine and spiritual truths stored up within are just the power and great glory which fill them

when revealed. But no one but the Lord Himself could give even the letter of His own Word—far less reveal the Divine meaning stored up within. Who but the Lord Himself could reveal Himself to men. Hence His First Coming in person, in an earthly life by Virgin Birth, to form the revelation of Himself in the letter; and His Second Coming in person to the spiritual perceptions of men by unfolding the revelation of Himself stored up within the meaning of that same letter. No man can add to nor take from the Word of God. It is exclusively and absolutely a Divine Work; though prophets, evangelists, and seers be employed as instruments in the Divine hands.

Hence the joy with which John heard one of the elders reassuring him, and bidding him "Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." And now mark, when John turned to see the Lord Jesus, who is called by these names in the prophecies of His Coming, where did he find Him? standing before the Father on the Divine throne? No, indeed, but in the midst of the throne itself,—for He and the Father are one,—he beheld a "Lamb as it had been slain," the symbol of the Divine-Human Life of God with men throughout the Scriptures. This Divine-Human Life of God with men would prevail to open the Book and the seals thereof in due time, and thus fulfil the promises of His Second Coming. It is true that John saw the Lamb take the Book out of the Father's hand to do this mighty work, which is only to teach us that the Human took the revelation which the Divine had given from the beginning, and lived it by fulfilling every jot and tittle of it, until He made it all Human on earth as well as Divine in heaven; and that it was only a continuation of this work to take it out of the Divine to reveal Himself in its deeper meanings and so effect His Second Coming.

So the Word, which in the beginning was God, became flesh and dwelt among us, and we beheld its glory. Hence later on, when John beheld the Holy City New Jerusalem represented as descending from God out of heaven, he beheld the throne

of God and of the Lamb in it,—not that there were two seated upon that throne, but that the Divine and the Human, the Father and the Son, perfectly united in one, will be known and served, loved and worshipped, in the church of His Second Coming.

This, then, is the answer to the question with which we began, Who is He that sits upon the throne in the New Jerusalem, the Church of the Lord in His Second Coming, and says, Behold, I make all things new? Certainly, according to this closing book of the Sacred Scriptures, the very first words of which declare it to be “The Revelation of Jesus Christ,”—certainly it is the Lord Jesus Himself.

And now is it not manifest that the very first result of His Second Coming must be the knowledge and acknowledgment of Him as the one true God of heaven and earth, the Creator and Ruler of the universe, the heavenly Father Himself, in a Divine-Human Life which He has made all His own, and in which He is enthroned above the heavens, but nevertheless in it lives with the angels from the highest to the lowest, and also with men of all sorts and conditions, so as to be the Alpha and the Omega, the First and the Last, the Beginning and the End?

This first result is fundamental. It is as the corner stone of all other results. For a moment, by way of illustration, let us think of its effect upon ourselves if we accept it. We live in a world where multitudes give little thought to God. Many think of Him as the mysterious Creator of the material universe, and in some way the Source of natural life; but more than this vague conjecture seems to them impossible. They do not know what spiritual life is, unless it be as the possibility of continued existence beyond the grave. In fact God and immortality seem to them unknowable. They are governed by natural law, natural science, and the civil government. What a difference it would make to them,—what a difference to us, if we were one of them,—to learn of the Lord, even in His First Coming, as a revelation of the personality of this unknown God, and of His love for men leading Him, according to the appearances of the letter, to sac-

rificed His only begotten Son, that whosoever should believe in Him and repent of his sins should be saved. That would be some comfort surely in passing through many hardships and trials that are so common in life. It would give some revelation of God and of His purposes in our lives; although clouded by the appearances of the letter of the Sacred Scriptures which are not always in agreement with the deeper truths of the Divine Word. It would lead us into the habit of prayer for Divine care and guidance; although our prayers might be so darkened by ignorance and selfishness that the infinite Love and Wisdom could not grant them; although they might be so different from the Divine model of the Lord's Prayer that they would not be really offered in His name, even if we were to close them with customary formula, saying, "through Jesus Christ our Lord, we pray," or, "in the name of our Lord Jesus Christ, we ask it. Amen." Would we not be praying to the Father as another person than the Son for whose sake we ask to have the prayer granted? praying to another God, and receiving from another God, so that the Lord Jesus is not our God, but the Son of our God, at the best acting only as an intercessor between us and Him.

And the situation would be made still worse if a priest were to teach us that our Lord had ascended into heaven, and had left him to be a vicar, in His place, to hear the confession of our sins, impose penance and grant absolution. For then both the Father and the Son would be removed from any immediate touch with us, and a man would stand between us and the Lord.

Nor would it help very much if we were taught not to trust the priest, but to believe in certain dogmas fashioned by great leaders in the church instead, instructing us that salvation depends upon the vicarious suffering and death of the innocent Son to appease the anger of the Father and escape the punishment which He inflicts for the sins of the race.

I feel like apologizing for even mentioning so unpopular a doctrine as this which held sway in the Protestant churches of the past generation; but traces of it are still left in many a sermon and in many a life, for it is so much easier to blame

our ancestors and confess their sins as needing some sort of a universal vicarious atonement, than it is to examine our own selfish hearts and worldly motives, and humble ourselves by asking forgiveness of a personal Divine-Human Savior, and seeking His help to enter upon a new life that is pleasing to Him.

Is it not clear then, what the result of the Second Coming would be with us? Would not this coming of the Lord in the power and great glory of His Divine-Human Life with us, clearing away the clouds of the appearances of the letter, lead us into an entirely new and different situation with Him? It would bring us face to face with God Himself incarnate in a Divine-Human Life with us. Nothing vicarious could stand between us and Him,—no Divine substitute, or intercessor; no priest clothed with Divine authority, no magical dogma to pin faith to in evading the daily duties of obedience and self-sacrificing service to our God and His kingdom in every common task. All religion would be of the life, and the life of religion would be to do Good with the Lord thus tabernacled with men in His Word made flesh and glorified thus in His own Divine-Human Life with us. How everything would be changed and made new with us! The Bible would be made new by this new perception of the Lord given to the spirit. The new light of His Divine-Human Character and Presence would give a new understanding of all that it teaches of the relations of men to God and to one another, and to the life after death. It would give an entirely new conception of heaven as essentially a development of character, and of powers of service to the Lord and the neighbor, resulting in new and progressive relations with them, increasing in peace and happiness forever. The old conceptions of God, and of salvation by faith alone, and all the other notions of human happiness here and hereafter, would appear dark with ignorance and falsity. So the Scripture would be fulfilled, saying, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matthew xxiv, 29).

And we must not forget what is said about wars and rumors

of wars, and earthquakes and tribulation such as was not since the beginning of the world to this time. These great changes of thought and motives in a human soul, when the Lord by His Second Coming is making all things new there, cannot take place without such great struggles, commotions, and upheavals. Our characters are formed in the spiritual world, for they belong to the mind, or soul, which is spiritual; not to the body, which is material. And everything in the spiritual world exists by being woven into relations with the whole, of which each soul is a part. False thoughts and selfish affections have their roots in, and draw their nourishment from, the hells of humanity; and evil spirits do not give up their associates, whom they love selfishly, without many a hard struggle to keep them in their power. This is the meaning of the redemption and salvation wrought by the Lord in His Second Coming as well as in His First. And this is the origin of the new freedom given to the souls, or minds, of men and angels today; and from it has come this New Era in human history, which everybody recognizes as a fact, although generally without associating it with the Lord as one of the results of His Second Coming, from which so many other results are flowing.

Now let me emphasize the truth that the Second Coming takes place wholly in the spiritual world, whether it be with the individual or with the race,—and, indeed, it cannot take place in either without the other, for the race is made up of individuals, and race experiences or events must be composed of the experiences of individuals massed together.

The Second Coming began with the opening of the spiritual meaning of the Word to the first man and his associates more than a century and a half ago, and then extended throughout the spiritual world. To unfold the spiritual meaning the Lord must begin with men in this world who have it in the letter; and through them it can extend to all who are about them in the spiritual world. This was the most important reason for the opening of the spiritual faculties of Emanuel Swedenborg, that he might talk with angels and spirits and show them what the Lord revealed to him in the letter and its clouds of earthly appearances.

The one hundred and forty-four thousand of each tribe of Israel seen by John represent all who were willing to receive this spiritual perception of the Lord in His Second Coming. To be sealed in their foreheads represents this, for the faculties of perception are there. This is why water is put upon the forehead in baptism as a symbolic act. Multitudes who had gone from the Christian Church into the spiritual world were still in bondage to the priests and teachers of falsity whom they had followed on earth. They were held in that bondage by the appearances of natural life as found in the letter of the Scriptures. The Second Coming of the Lord was in these clouds that hid Him from their eyes, and darkened the minds of the men in the churches on earth who were associated with them in spirit. The Second Coming was to disperse these clouds and set them free. The results were full of heavenly progress and happiness for those who had passed on, and it extended to those in this world by setting their minds free to think the truth in both spiritual and civil affairs; aye, in natural science also, for all scientific progress is made by the development of a scientific philosophy; men reason out scientific theories before they discover them; and the mind leads the hand in every mechanical invention.

Hence the results of the Second Coming are seen in all the progress which marks this wonderful New Age of human history. Outworn creeds of the past no longer are allowed to fetter the religious thought of the churches; great wars result from the resistance of vested interests to the progress of the Lord in His Second Coming; the tyranny maintained by the old false doctrine of the Divine right of priests and kings to be obeyed is being thrown off by the fulfilment of the promise that the Lord in His Second Coming will make all His people kings and priests unto God and His Father. So autocracy is battling against the advancement of democracy, and plutocracy is making a hard fight to resist the will and welfare of the growing republic. And the material world is being transformed by the discovery, or rather, by the Lord's revelation of the uses of electricity and other hidden forces of the universe. Surely, that the Divine Prophecy of the Lord in

His Second Coming is now being abundantly fulfilled is shown by its results, saying, "Behold, I make all things new!" New heavens in human thought and life inviting us, a New Earth, and a New New Church coming down from God out of these New Heavens into this New Earth.

H. CLINTON HAY.

WHAT IS THE ATTRACTION OF GRAVITATION?

No one knows what gravitation is; we can only say that it is the attraction between masses, as chemical energy is attraction between atoms—but what is attraction?

The thesis of this little paper is the proposition that, essentially the force of attraction is a form of the manifestation of God's love. His love, like everything else, has a duality; it is not only an outpouring but is a drawing force that attracts and holds things to Him and to each other.

Le Sage's theory of gravitation seems to the writer lamentably weak—too fanciful for serious refutation. According to that theory there are innumerable ultra-microscopic particles constantly pervading all space, and flying in all directions at tremendous velocity, and gravitation results from the disturbance of balance in their pressure when some of them are shut off by the intervention of another mass. That is to say, instead of masses attracting each other they are pushed toward each other by the bombardment of these particles. According to this theory should we not fairly expect weight to be influenced more by shape or position than by volume? A hollow globe should weigh as much as a cannon ball of the same size.

This theory probably owes its origin in the main (1) to difficulty in conceiving a negative—i. e. an attracting—force; (2) to difficulty in reconciling such a force with its manifestation as energy in motion; and (3) to the prevalent conception that "matter" is essential for the manifestation and the transmission of energy.

Can energy act except in and through matter? How about induction? If induction is to be explained by ionization, how

are the atoms ionized except across inter-atomic space? Light is propagated by ether oscillations—in a spiral course if you will—at right angles to the line of propagation. How does one of these vibrations communicate its motion to the next, except across inter-atomic or inter-corpuscular space?

Since the study of X-rays and radium it has come to be generally accepted that the atom consists of electrons, each moving with tremendous velocity; the heavier the substance the greater the number of electrons composing its atom.

In this new conception of the constitution of matter the materialist conceives the electron as an ultimate particle of "matter" charged with a unit of electricity—that is of energy. All the data of the electron, its weight, motion, etc., are accounted for by its energy—its mass is considered entirely electromagnetic in origin—leaving no data for the supposititious residual "matter," which, therefore, can have no weight or other ascertainable property aside from the energy—ergo, it can not be an entity.

The electron, therefore, is simply a unit of energy—shall we try to conceive it as a focus, vortex or whorl?—and *matter is but a manifestation of energy* and is not an entity distinguished from force.

One substance is harder than another, because the force of cohesion between its particles is greater, or because this force is greater than the force with which its penetration is essayed, when the cohesion of the body which attempts penetration is also considered.

Thinking of matter in terms of energy, and bearing in mind the correlation of forces and the conservation of energy, we may be a little better able to comprehend creation and the intimate relation of God with nature. As molten metal upon cooling glows less brightly, flows more slowly, and becomes more solid, so may we conceive of God's efflux becoming relatively slower in vibration and increasing in density as it operates downward. "The Divine goes forth in spiritual atmospheres which increase in density by discrete degrees" (Divine Wisdom, XII, 5).

The natural plane and the material universe are none the less

to be regarded as the "ultimates" because of this advance in our knowledge of the constitution of matter. Natural forces are more fixed, in their manifestation, than are spiritual forces; our natural bodies wear out. To the spiritual senses the spiritual world seems substantial, yet we do not think of it as composed of "matter."

Are we not ready now to believe that spiritual "substance" is similarly a manifestation of spiritual forces? Does not this harmonize with what we know of the laws of the spiritual world? With the angels "affection with thought brings presence"; the landscape changes with the subject of their discourse, etc.

Our thought, as stated above, is that the force of attraction arises from, and corresponds to God's love. Just how is yet a mystery. "As we advance in knowledge we outline further our ignorance." God's love is to be felt, rather than to be intellectually understood; can this be one reason why gravitation is felt rather than understood—why so little is known of its nature?

JOHN L. MOFFAT, B.S., M.D.

CURRENT LITERATURE

"CONJUGIAL LOVE" RE-TRANSLATED.*

INTEREST can always be counted on, in a new edition of that work the interpretation of which has been so divisive an influence in the Church, and yet which expounds with fulness that inclusive human love which is "the precious pearl of human life and the repository of the Christian religion."

The present edition is a most prepossessing work. It makes an excellent appearance within and without. It is handsomely bound. The paper is good, the type large, the margins in the large octavo size very wide. The heart that prizes the teachings of the book, warms to the appropriate exterior. And the mind desiring convenience in the use of it, is well supplied with helps to that end. A bibliographical note at once tells the reader just what place this revision occupies among the thirty editions and the four independent translations of the work; for Mr. Alden says that he bases his translation on Mr. Tafel's revision, but that, having taken help from all editions as well as from other sources, his is "virtually a new translation." The Table of Contents is much as usual in form; the Index very much fuller than previous ones, and highly useful. Many readers will probably criticize it, however, for the use of too many unobvious abbreviations in it, like *tr.* for truth, and *sh.* for shown. The Scripture quotations in the text are italicized, and yet they are quite lost to the eye, at least to the eye accustomed to seeing them grouped in blocks and printed in smaller type. It may be worth considering whether it would not be useful to employ different type also for the main body of the work and for the Memorable Relations, as is done in

* *Conjugal Love*. Translation revised by the Rev. W. H. Alden, Bryn Athyn: Academy of the New Church. 1915. xxiii+596 pp., 8vo. Small size, \$1.25; large, \$1.50; morocco, \$5.

the Latin editions. The text of "Conjugal Love" is two-fold. There is a body of experimental evidence, the Memorable Relations, and a body of rational demonstration, the text. This two-fold character of the contents of the book could be valuably indicated to the eye by the use of different type. The helps include the usual Scripture index. The last page reproduces for the first time in any reprint or translation the advertisement of the works theretofore published by Swedenborg, which appears on the last page of the original edition of the work.

Of the translation itself perhaps the chief thing to be said is that it is even more literal than most previous editions, and yet for the most part is stronger, terser good English than any. By adherence to the Latin order of words Mr. Alden often makes a better sentence of his English, than other editors succeeded in doing, departing purposely from the Latin to secure good English. The following from the Library Edition is awkward:

Therefore, that in the marriage of angels in the heavens, and of men on earth, the correspondence is not of the husband with the Lord and of the wife with the church. (n. 126.)

Mr. Alden pursues the Latin order of words:

That therefore there is not a correspondence of the husband with the Lord and of the wife with the church, in the marriages of the angels in the heavens and of men on earth.

"Science," "proprium," "conjugal love" for "marriage love," "arcanum" (which has flavor) for "secret" (which is flat), "extra-conjugal," "from primes to ultimates,"—these and many other more literal renditions reappear. Part of the faithfulness of this edition to the original is a nice discrimination among related terms and synonyms,—as among the words *permittere* and its cognates, *licet*, *licitum* and their cognates, and *venia*. Sometimes the same good quality results in big English where it would seem that a shorter word would be better; as "bodily" would be, surely, for "corporeally," in n. 305. Usually the result is admirably succinct, strong English. It becomes all the more urgently a question, then,

whether this terse, plain style is properly carried into the Memorable Relations, where it fails to be faithful to the grace, ease and even ornateness of the original.

Many small improvements are noted. The use of the article, definite and indefinite, is more nearly reduced to a minimum. The initial "*de*," "concerning," in such titles as "*De Gaudiis*," etc., is dropped. Why should not the "*quod*," "that," with which Swedenborg introduces his propositions, also be dropped, and the proposition straightforwardly put, after the English fashion, as Searle indeed did? It would still further add to the excellent directness of this revision. Mr. Alden corrects many minor mistranslations, and others not so unimportant, as in nn. 27, 89, 152, 153, and 202, where older editions did not do well. There is pronounced improvement upon previous translations in his rendering of the unwieldy sentence in n. 140.

Still the re-translation sticks at some of the usual hard places, like n. 478e; in other cases it perpetuates inadequate or mistaken translations. "*Forensia*" seems inadequately done by "forensic." "*Adject*" and "*injunct*" give the usual trouble in n. 87; do these renditions convey much meaning to the reader who reads in translation? *Deliciabatur* (n. 71^s), *universim* (n. 172), *in explorato*, *in confirmato*, *ex non consulto*, and other words and phrases have not yet found really adequate translation. Some minor errors are perpetuated, like the construction of *creati* in n. 85 and of *utraque* in n. 156a. Typographical errors were noted, but very few. At the end of n. 99 the reference is to nn. 44, 45, again, as in the Library Edition, instead of nn. 44 and 55. The capital letters used in the statement of the propositions are not continued throughout the proposition in n. 161, and in n. 176 are not used at all. In n. 272 non-agreement of subject and verb escaped the proof-reader: "consists the materials."

Just as efforts to lodge "proprium" securely in the dictionaries seemed to have been relaxed, Mr. Alden coins a new term, related to it. He translates the same word when used as an adjective with "proprial," to distinguish it from "*suus*." Perhaps the rendering will commend itself in time to readers;

perhaps it is the almost inevitable oddity, bound to distinguish this edition as the extravagant use of the dash does the Rotch edition, and the interpolation of the idea and the term "principle" did some older editions.

The desire for an edition wholly free from annotation did something to inspire this one, no doubt, yet in itself it comes very near being distinctly warranted. Editions of the theological works are so frequent that there is a proper tendency to hold a new one to strict accountability, and force it to show plain advance on others. It hardly seems to us that the present revision shows a distinct enough advance; but the reviser, whose painstaking and affectionate interest is everywhere manifest, and the Academy of the New Church, whose imprint it bears, are to be congratulated, nevertheless, upon what is a most handsome and excellent edition of this precious book of the Church.

WM. F. WUNSCH.

KANT'S "DREAMS OF A SPIRIT-SEER." *

ALTHOUGH Kant may casually have heard of Swedenborg before the winter of 1761-62, it seems to have been at that time that his attention was first strongly called to him. This was due to a letter which a former pupil sent to him, telling how Swedenborg at a recent court reception had disclosed to the Queen of Sweden a secret that had existed between her deceased brother and herself alone. The account interested Kant greatly; and on inquiry he learned that the incident was abundantly vouched for. His interest persisting, he soon wrote directly to the Swedish seer, apparently asking for his views on a philosophic problem of great importance, namely, the relation between the soul and the body. To this letter Swedenborg did not reply directly, though there is evidence

* *Dreams of a Spirit-Seer, illustrated by Dreams of Metaphysics.* By IMMANUEL KANT. Translated by Emanuel F. Goerwitz, and edited, with an introduction and notes, by Frank Sewall. 162 pp., 12mo. Second edition. London: New-Church Press. 1915. [First edition—London: Swan Sonnenschein. 1900.] Cloth, 60 cents.

that he intended to do so. Instead he prepared a little treatise on the subject inquired about, which he published in London some years later. Kant, however, did not let matters rest there; but desiring to secure further reliable information concerning the illustrious Swede and his claims to spirit intercourse, he commissioned a friend who was about to go to Stockholm to investigate for him. This friend more than confirmed all that Kant had previously learned; and it was probably through him that the Königsberg philosopher soon afterwards became possessor of a set of the *Arcana Cælestia*. This was apparently in 1762, when Kant was in his thirty-ninth year. He thereupon read the eight large volumes with some care, as the work we are about to consider testifies.

During the years he had thus far devoted to metaphysical pursuits, the bent of Kant's mind had gradually led him to turn his attention more and more from the problems that were engaging the other philosophers of the day, to the fundamental problems concerning the grounds and limits of human knowledge. Writing to a friend in 1765, he informs him that "after many and many a tack he had at last reached a firm conviction as to the method which ought to be employed, if escape is ever to be made from the illusory and pretended knowledge in metaphysics." The first form given to this method is that contained in the somewhat negative chapters of the little volume he published in 1766 under the title, "Dreams of a Spirit-Seer, illustrated by Dreams of Metaphysics."

Of this little treatise Friedrich Paulsen writes as follows in his masterful work on "Immanuel Kant" (translated by J. E. Creighton and A. Lefevre, and published by Scribner in 1902):

This very remarkable work, half jest and half earnest, and written with a happy humor, outlines in its first part a metaphysical pneumatology. The spirits of immaterial beings on the one hand stand in relation to bodies, and on the other belong to a *mundus intelligibilis*, in which they are related to one another in a hyperphysical way, according to pneumatic laws that are not subject to the conditions of time and space. This spiritology, which is put forward as if seriously,—and which indeed is not intended to be entirely without seriousness,—evidently foreshadows the later doctrine [of the

Dissertation of 1770] of the double world to which man belongs: the *mundus sensibilis* as an empirical being, and the *mundus intelligibilis* as a purely rational being. There follows next an amusing exposition, from the naturalistic and sceptical standpoint, of spiritistic phenomena, the metaphysical possibility of which is explained with equal lucidity. They are imaginative products of a diseased brain that under abnormal conditions are projected outwards as physical phenomena. In the second part, the report of Swedenborg's visions of this world and of the other is used to confirm or to throw derision on that fantastic metaphysics which is so clever at demonstrating its possibility. Then follow the concluding words in a serious vein: The lesson of all this is that philosophy ought to be on its guard against all speculations of this sort which transcend experience. Whether there are such powers as Swedenborg believed himself to possess, whether spirits can think and act without any connection with a body, cannot in the least be determined by reason. Experience is the only source of our knowledge of reality. . . . For those alleged powers of soul which the spiritism of Swedenborg assumes, we have not the common consent of experience, but only the impressions which individuals claim to have. . . . Therefore it is advisable—not to show that they are impossible—but to let them alone. (pp. 84-86.)

The rudimentary principles set forth in this 1766 booklet underwent further development during the next four years, and were made the foundation of the noteworthy dissertation "On the Form and Principles of the Sense-World and of the World Intellectual," with which Kant read himself into his chair of logic and metaphysics in 1770; and in still more developed form they constituted the underlying principles of his celebrated "Critique of Pure Reason," published in 1781 and ushering in a new era in rationalistic and skeptical philosophy.

How far Kant was indebted to Swedenborg for assistance in the transition stage of his philosophy, is thus an interesting question, even though he made light of all the experiences of the great Seer as beyond proof because strictly peculiar to the individual, and turned his attention to the consideration of the grounds and limits of human knowledge according to the general experience of humanity. Probably no other one volume supplies so much information on this question as the English edition of the "Dreams" now before us, which was translated by one New-Churchman, and was edited and supplied

with numerous notes from Swedenborg by another, well-known as a scholar, and now lately deceased. To the thoughtful New-Churchman the little book abounds in interest.

B. A. W.

“WHO IS JESUS?”*

THIS book presents the New-Church doctrine of the Lord in a rational and popular manner. It is written in an explanatory manner, not in a dogmatic way. The approach to the subject is from the Scriptures. The difficulties of the subject are discussed. The Trinitarian and Unitarian positions are stated, and their fallacies pointed out. It is clearly shown from the Scriptures that Jehovah the One God in one Person of the Old Testament is the Savior, the Messiah, who came in fulfillment of prophecy in the person of Jesus Christ as revealed in the New Testament. The identity of Jesus the Savior with Jehovah the Savior is shown. The Divine Unity of God in the Person of Christ is emphasized.

The various attitudes toward Christ—the materialistic, the Unitarian, the Trinitarian—are discussed in the light of the teachings of the Scriptures. The doctrine of degrees in its bearing on the understanding of the subject is elucidated and explained. In the light of this doctrine the assumption of the human from Mary is discussed—the Virgin Birth, the Divine paternity, the impossibility of Joseph being the father, the function of parentage, father and mother, what our Lord derived from Jehovah the Father, and what from Mary the mother.

The glorification of the Human is discussed,—the states of temptation, prayer to the Father, the appearance of separation between the Son and the Father, and their union and oneness. Finally the Divine Human of our Lord after glorification is explained.

Little is said of Swedenborg as the source of the doctrine. Two references only are made to him, one on pages 66-67,

* *Who is Jesus?* By WALTER B. MURRAY. Minneapolis: The Nunc Licet Press. 1915. 203 pp., 12mo. Cloth, 75 cents.

which is a general acknowledgment of the New-Church doctrines, and the other on pages 143-145 quoting Swedenborg's teachings concerning the function of male and female in reproduction. Every page of the book, however, shows a careful and accurate knowledge of the doctrines of the New Church clearly arrayed to remove the difficulties that the rational mind meets in studying the question, Who is Jesus?

We must recognize the two methods of approach in teaching the doctrines of the New Church to the uninitiated, one from the general plane of the scholar of the world, the other from the avowed advocate of a special system. This book is designed to lead step by step to the acceptance of the central doctrine of the New Church, namely, that Jesus Christ is the One God in one Divine Person. It begins with the statement of the question, advances through the Scripture testimony, uses freely the philosophic principles of the New Church in showing the rational grounds for the belief in Jesus Christ as God, and shows the progressive steps in the glorification of the Human. The book will be a very useful work in aiding to clear conceptions concerning the nature of God as incarnated in Jesus Christ—the very central principle of Christian theology.

There is little to criticise in the treatment of the subject. A different form from the negative might at times be better, as for example: "We would perceive how this limited human *was not God*, and yet was a temporary medium through which God could manifest Himself on the natural plane of life. It was God as much as our outward bodies are ourselves" (p. 197). The babe at birth was "Immanuel, God with us." "The Word was made flesh and dwelt with us." Is it wise to say of the babe just born "this limited human was not God"? Although the human form, the flesh was finite and limited, it was even then manifesting the Divine. The Divine was seen and perceived in and through it. We also speak of the Divine child. Soul and body are one in that the soul permeates and actuates every movement of the body. In that finite limited body Jesus was continually manifesting the Divine from in-

fancy to the Resurrection. All His teachings were Divine Truth; all His acts were Divine.

JOHN WHITEHEAD.

LYMAN ABBOTT'S "REMINISCENCES." *

THE series of autobiographic papers, or "Reminiscences," that Rev. Lyman Abbott contributed to the pages of *The Outlook* during 1914 and 1915 have recently appeared in attractive book form, thus placing this interesting narrative before the entire general public. We heartily recommend it to our readers. According to the publishers' characterization, the volume is "not only a biography of remarkable interest, but a panorama of American development that will give every reader a new and graphic conception of the striking changes that have taken place in religion, education, journalism, industry and politics within the memory of living men." The thoughtful New-Churchman will naturally find his principal interest in the religious items abundantly interspersed throughout the pages, and especially in the chapter entitled, "A Religious Revolution," in which the author describes at some length the change in his own faith, because he believes "that it is typical of a change which has taken place in the theological beliefs and religious experiences of many thousands during the last half-century" (p. 466). It is well for us to understand the religion of this leader of nineteenth and twentieth century thought; since, better than the spokesman of any one denomination, he voices what he might characterize as the advanced and liberal spirit of present-day Christianity, and makes clear the religious position towards which "that Christianity which is larger than all the churches" (p. 347) is tending. Thus as one who has been for years a chronicler of the important events of the times, he interprets to us the present age as he sees it. Very few men could do this for us more ably.

In the preface to the volume the author gives us a summary

* *Reminiscences*. By LYMAN ABBOTT. 509 pp., 8vo., illus. Boston: Houghton Mifflin Co. 1915. Cloth, gilt top. \$3.50 net.

of many of the important attainments and tendencies of the last sixty years; but for our consideration the summary found elsewhere of the influences that have transformed the religious world during that time is of far greater interest. The paragraph reads as follows:

The scientific discoveries undermining the authority of both the Bible and the Church as the ultimate appeal, the democratic spirit making impossible belief in the historic fall and consequent total depravity of the race, the development of humanity at the same time abolishing torture from human punishment and belief in torture as a divine punishment, the increasing acquaintance with the peoples of the world and the study of their religions broadening the sympathies of men and disclosing to Christians the work and way of God in pagan communities, the study of the life of Christ turning the thoughts of men from the metaphysics of theology to the practical life of faith and hope and love exhibited in the Man of history, the coming together of different Christian souls not on the basis of a common creed but under the inspiration of a common purpose, and the resultant change of the religious motive from one of obedience to law to one of acceptance of life as a free gift from the Author and Giver of life, all combine to make the last three-quarters of a century the epoch of the greatest spiritual progress the world has ever seen; not greater in spirit, but greater in extent even than the first century after the birth of Christ. (p. 485.)

From the standpoint of this summary it will be well for us to consider briefly Mr. Abbott's views on certain matters that seem to us of fundamental importance. His idea of God is that of an immanent and at the same time transcendent spirit of the universe, whose attitude towards His human creatures is that of an infinite loving Father. As to Jesus Christ, he says:

Those who are familiar with my writings will recognize that it was from the teachings of my father that I evolved my own conception of Jesus Christ as, not God *and* man mysteriously joined together in a being who represents neither what God is nor what man can become, but God *in* man, the supreme revelation in history of what God is, what man can be, and what is the true and normal relation between the two. (p. 170.)

This statement affirms the potential Christhood of all men, and evaporates practically to nothingness the doctrine of the

incarnation of deity. Indeed, his idea of evolution, and his consequent rejection of the doctrine of the fall of man, really leaves no place in his theology for the incarnation and for the traditional dogmas of the atonement and redemption. As he elsewhere affirms that "historical or not, the story of the miraculous birth is no essential part of the Gospel," and that he "leaves that question undetermined as of no serious importance" (p. 456), the only thing mysterious left in his idea of Jesus is that of His resurrection, which he evidently accepts because so integral a part of the New Testament narrative. We do not recall that he mentions the Holy Spirit anywhere in the volume, though he does express his assurance of "communion with an Invisible Companion" (p. 450). In short we are unable to see that his idea of deity differs in any respect from that of Unitarianism in its better aspects.

As implied in the longer quotation above, his belief in the Bible has also been devitalized. His view of it is that "which now modern scholarship generally accepts" (p. 460):

that it is not a book, fallible or infallible, *about* religion; it is a literature full of religion—that is, of the gradually developed experiences of men who had some perception of the Infinite in nature and in human life, which they recorded for the benefit of their own and subsequent times. And it is valuable, not because it is a substitute for a living experience of a living God, but because it inspires us to look for our experience of God in our own times and in our own souls. (p. 461.)

As to the inspiration of the Bible, he says:

When I was asked what difference I thought there was between inspiration today and inspiration in Bible times, I replied that I could not answer. . . . I could not tell wherein was the difference between the two, or whether there was any difference. (p. 463.)

As to conduct, his rule might be expressed, Act as Christ would wish you to act.

As to the future life, he has perfect faith in immortality, but does not profess to know anything about the hereafter.

While we might specify other phases of his belief, we have no need to go beyond the great essentials. It is very evident that in his case the old theology has been completely upset by

rationalism in general and by the modern theory of evolution with all its implicates in particular; and that his present theology is to all intents and purposes merely that of modern Unitarianism at its best. His book furnishes excellent evidence of the tremendous drift of the Old Church towards Unitarianism. The process of vastation has gone on with great rapidity and to an amazing extent, leaving the worldly minded more indifferent than ever to religion, and the spiritually minded with nothing to sustain them beyond natural theology and their own intuitions, illumined by the unique example of the seemingly perfect man, Jesus of Nazareth. As New-Churchmen we have no occasion to be either astonished or alarmed at the tendency. But we do need to consider what we can do to help on the coming of a better day,—a question which we have attempted to consider in some of its aspects in an editorial entitled, "A Call for New-Church Scholars," in this issue of the NEW-CHURCH REVIEW.

B. A. W.

"THE MAGIC OF EXPERIENCE." *

THE small treatise before us is a very creditable production in an extremely important field, in fact one of the most important that can engage the attention of our collateral writers who are desirous of advancing the New Age in the world,—the field of epistemology, or the philosophy of knowledge.

The volume consists of three papers that previously appeared in different magazines, their titles being respectively, "Idealism," "Mysticism," and "The Nature and Criteria of Truth." The announcement of these subjects may be quite sufficient to dissuade the larger part of our readers from examining the book; but all those who are not so dissuaded we wish to encourage to procure it and read it carefully. Though

* *The Magic of Experience; a Contribution to the Theory of Knowledge.* By H. STANLEY REDGROVE, B. Sc (Lond.), F. C. S. With an introduction by Sir W. F. Barrett, F. R. S. London: J. M. Dent & Sons. New York: E. P. Dutton & Co. 1915. 136 pp., 12mo. Price, \$1.00 net.

made about as popular as real philosophy can be, it is not altogether easy reading, but needs reasonably close attention for its comprehension. And it is worthy of such attention.

In his preface Mr. Redgrove calls his theory of knowledge "Idealistic or Rational Empiricism," and explains what he means by that term. In the opening chapter he deals with the fundamental elements of experience, which he considers as four in number, three being common to all men, and the fourth being limited to considerably less than all, and in its higher phases to quite exceptional individuals. This at once shows that he finds place to contrast the experiences of ordinary humanity with the experiences of extraordinary humanity, among whom in due time he treats of our illustrious revelator as in a class wholly by himself and in certain respects superior to all others among men. The development of the line of thought in this chapter gradually leads the author to turn our attention to the subject of mysticism, which he defines (p. 44) as "a mode of life . . . a life of devotion to God, Whose presence is everywhere realized,"—a definition quite applicable to many Christians, and among them Swedenborg.

Thus introduced, the second chapter deals exclusively with mysticism from this point of view. Reason in a limited sense is contrasted with intuition; and the effort is made to arouse due respect for the utterances of those whose experiences are of an exceptional sort intuitionally. Finally he shows how Swedenborg stands in contrast with, and supreme above, other mystics; and in dealing with this difference he says:

[Swedenborg's] early scientific and philosophical training enabled him coolly and critically to analyze his experiences, and to bring to bear upon them his knowledge of scientific and philosophical method. This coolness, this spirit of scientific detachment, causes many readers to dislike his books; but philosophically considered, it is one of Swedenborg's most valuable characteristics; for it enabled him, so it seems to me, to formulate for the first time a philosophy of the spiritual, based not on speculation, but on experience; a system at once empirical and rational. (p. 82.)

The third chapter brings up the relative merits of induction, deduction, and pragmatism in the investigation of truth, and

maintains that all knowledge of truth depends upon revelation (using that term in the widest sense),—or as he puts it, "*All truth is gained through the rational interpretation of experience, which is revealed by God and discovered by man.*" From this point of view, again, Swedenborg stands supreme.

B. A. W.

"A RATIONAL THEOLOGY."*

AS THE Preface tells us the chapters of this book, except the last, first appeared in a series of articles in the *New-Church Magazine* (London, 1914). And the last was originally written for a quarterly, *The Quest* (London). But they all are worthy of publication also in their present form, and will prove a useful addition to our collateral New-Church literature, especially for missionary purposes. Indeed, one could almost wish that he might have each chapter printed separately in tract form to scatter freely in connection with missionary services, as well as in book form to lend to readers newly interested in the teachings of the New Church. For each subject is presented with remarkable simplicity and clearness, in a bright, interesting appeal to the rational faculties. Commencing with the question, How We Know about God, Mr. Drummond shows the need of Divine revelation as well as of spiritual influx, or enlightenment, for the reception of this most important of all facts. The following illustrates the facility with which he reaches the point:

The proof of the existence of God is in the fact that He has become a subject of thought; the idea of Him has been received into the mind, and is found to be a universal thing.

Proof has been defined as the evidence that establishes facts, but it should be remembered that facts in themselves require no establishing. The only thing in any need of establishment is belief. How do we come to believe anything to be true? The most natural reply is, from evidence. Evidence is something that can be seen.

* *A Rational Theology.* By REV. H. GORDON DRUMMOND. London: New-Church Press. 1915. 90 pp., 8vo. Cloth, 40 cents; paper, 20 cents.

But it is not necessarily anything that can be seen with natural eyes. Rather it is the thing that has been concluded in and by the mind. It is a matter of reason. (p. 10.)

With this understanding with his reader in regard to the foundations of knowledge and the function of reason, he presents convincingly, and with easy and engaging simplicity and grace, the New-Church teachings concerning the Divine Trinity, or as he styles it, The Three-in-One; God, Visible and Invisible; "Redemption's Wondrous Plan"; The Need of the Virgin Birth; Man, a Spirit; Death and After; Life in Heaven; What Love Is; Concerning Hell; The Second Coming of the Lord; Swedenborg on "Correspondences."

There are interesting things which we would like to say about each chapter, if space would permit. Perhaps the most difficult subject of all to handle well is hell, therefore we will give one clever extract from that chapter in closing:

Hell exists here as well as hereafter. If there were no hell in this world, there could be none in the next. Men take it with them when they die. And only they who take it with them have reason to fear it when they get there. In other words, hell is not a matter of outward circumstance at all. It is within, just as heaven is. Those who do not have it within them, will never find it without, no matter where they go. And those who do not choose to be where it is, cannot be compelled to remain. No one can go to hell, any more than to heaven, against his will. (p. 70.)

H. C. H.

"THE ETHIOPIC LITURGY."*

PROFESSOR Samuel A. B. Mercer has furnished the careful student of liturgics with valuable material which heretofore has not been easily accessible. He has presented facsimilies of various manuscripts of ancient liturgies, and also the complete liturgy in use today in the Church in Abyssinia. These

* *The Ethiopic Liturgy, Its Sources, Development and Present Form.* By the REV. SAMUEL A. B. MERCER, PH. D. (Munich), Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. Milwaukee: The Young Churchman Co. 1915. 487 pp., 12mo. Cloth, \$1.50; by mail, \$1.65.

Ethiopic Christians are not much known among other Christian sects in the world, and their forms of worship have not been available for study by scholars who were not able to read them in the original. In this book, Professor Mercer has presented for the first time in print a complete translation of the present liturgy, and also translations of much of the historical material showing the development of the liturgy since the fourth century. He has associated this with painstaking notes, involving comparisons of various manuscripts bearing upon the subjects, preserved in the various museums of Europe. He prefaces sufficient of the history of the early Christian Church and its implanting in Ethiopia to give a proper background for appreciation of its liturgical practices. The Church of Abyssinia took her orders and service from Alexandria in the fourth century, and its liturgy was in the beginning Alexandrian. But there is obscurity about these early liturgical elements, and only careful conjectures can show the development of ritual from that time up to the seventeenth century, of which period is the earliest complete manuscript liturgy extant. The subsequent history is carefully presented from original documents.

The author discusses the meaning and purpose of liturgical practices, and points to their natural development among many classes of people, primitive and cultivated. This phase of the subject is of interest to the general reader, apart from any technical knowledge of the subject. This same interest leads one to find attraction in identifying in the liturgy of the Abyssinian Church elements which are still treasured by us in our regular church worship. It is of value for us to realize how completely the liturgy of this little-known people centers about the Eucharist. Everywhere the Holy Communion has been at the very heart of the Christian liturgy, and has formed the spiritual and also the verbal base of its public worship. In every sect it is fitting that this "holiest act of worship in the Christian Church" should dominate the character of its ritual.

The New Church has not yet reached definite conclusions as to the character of its liturgy; it is still in the formative

period. Therefore such studies as are involved in this book of Professor Mercer cannot fail to give students a reverent approach to this whole subject of liturgics, and impress them with a realization that the gradual development of the very forms and rituals of public worship is not a matter of haphazard alteration, but of serious adaptation of outward practices to the inner feeling of the people. There are not many students who will be interested in, or in fact prepared to go minutely through, the three hundred and fifty pages of Dr. Mercer's treatment, but even the casual reader will be impressed with the seriousness of the subject, and the more thoughtful reader will find a real fund of useful information of general educational value. And besides, it is a technical book for the close student of liturgical matters, bringing new information upon a branch of the subject which has been neglected.

PAUL SPERRY.

"THE LORD, THE CHURCH, AND THE WAR."*

MR. CLAXTON'S paper on the war was first published in the *New-Church Quarterly* of last July, and is now presented to us as a separate reprint with attractive cover. The first part deals with the question whether the Lord is a God of war or of love; the second part, with the proper attitude of the Church towards war; and the last part, which is much the largest, with Swedenborg's teachings on the subject of war. A large number of the most important passages concerning war to be found in the Writings have here been brought together in a way to be of interest to every New-Churchman, both for his own reading and for general missionary use.

B. A. W.

* *The Lord, the Church, and the War.* By REV. W. H. CLAXTON. London: New-Church Press. 1915. 32 pp., square 16mo. Paper, 10 cents.

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